

Dr. *HUNTINGFORD*'s

DISCOURSES.

VOL. II.



227 d 24

DISCOURSES

ON

DIFFERENT SUBJECTS.

BY

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VOLUME THE SECOND.

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DISCONTINUED

DIFFERENT SUBJECTS



VOLUME THE SECOND

TO
THE REVEREND
MR. KING,
OF WORTHIN IN SHROPSHIRE,

DEAR SIR,

NEXT to the recollection of those
with whom we are united by
the ties and affections of consanguinity,
the retrospect of time past
hath nothing in it so pleasant as the
remembrance of those who were the
friends of our youth, and who have
grown up with us in habits of intimacy
through a long period of successive years.
To this circumstance

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a

stance

stance let it be imputed, that to You in particular are presented some Discourses, the principles of which were imbibed at that early age, when we were companions in the pursuit of polite and religious learning.

In the interval which has elapsed between those and the present days, questions of the most important concern have been much agitated. From the extreme violence with which the Christian Religion has been attacked, hath however ensued this salutary consequence; that many persons who before had not sufficiently investigated either the grounds on which it rests, or the doctrines which it inculcates, have been led to examine both with the
most

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most serious and dispassionate attention.

In making their enquiry into the grounds on which it rests, they have not indeed demanded mathematical proof; because in a matter to which demonstration of that kind is not applicable, to expect it were contrary to sound philosophy. But they have minutely searched the different and concurrent testimonies of historical facts; have thoroughly considered the force of historical arguments; and thence they cannot but believe that Christianity is founded on the strongest evidence appropriated to such a subject, the evidence of Moral Certainty. And as no system of religion with which we are acquainted appears so clearly

expressive of what reason would conceive to be the Divine Will ; as none is either so widely comprehensive in its precepts ; or so conducive to the practice of virtue by means of its sanctions ; or so suited to the nature of Man, with respect both to his present condition and hopes of future existence, as the Gospel system ; so in adherence to its doctrines as the rule of our faith concerning God, as the guide of our actions on all occasions, as the source of our most substantial comforts in all situations, we continue immutable.

Our Civil Polity hath not been treated with greater moderation than our Religion. Both have equally been vilified, and the event in both
cases

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cases hath been similar. That which before was but partial prejudice, hath upon conviction of its excellence been converted into the firmest attachment to the ESSENTIAL FORM of our Government. The conviction hath arisen from due consideration of its distinguishing properties, and from attention to the happy effects which it actually produces.

Supported on this basis of theory and experience, those who are enabled to estimate the blessings enjoyed by persons of all denominations in this Country, have with earnest solicitude endeavoured to secure their stability and permanency. To this end they have inculcated

a 3

truths

truths which natural and revealed religion alike proclaim; that, by the will of God, legible and visible in the qualities and propensities of human kind, Man is designed to live under *some* form of government: that no form of government can be effectual to good purpose, unless there be in the people, whom it is to protect, a temperate disposition to order and union: that the cultivating of such a disposition is a duty of moral obligation, resulting from the relation in which we all stand, to God as our Maker and Governor, and to men as our fellow-creatures. These are maxims which, as they clearly tend to the conservation of individuals and

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to the improvement of society, no person of sober mind and right judgment can well disapprove; and which therefore we can think it neither safe to relinquish, nor reasonable to change.

Thus persuaded, through that term of years which by Divine Providence may still be added to our lives, may we remain equally invariable in our Christian and Constitutional principles! Nor in these only be our constancy shewn! But may we also ever retain and cherish that mutual esteem under a full sense of which this Work comes to you; presuming on your known candour to hope, that as it is thus dedicated to friendship, and

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wishes

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wishes to recommend the moral and religious truths of the Gospel, it will, notwithstanding its imperfections, be received and viewed by you with great indulgence.

I am,

DEAR SIR,

Your affectionate,

and sincere Friend,

GEORGE ISAAC HUNTINGFORD.

WINCHESTER COLLEGE,
June 15, 1797.

P R E F A C E.

IN this, as in the preceding Volume of Discourses, are interspersed references to the Works of estimable and respectable Writers. And here, as before, they are introduced, sometimes to point out the passages, which were immediately present to the Author's thoughts as his subject was proceeding; and sometimes to confirm and illustrate sentiments that resulted not from any recollection of former reading.

In quoting apposite passages from ancient Classics, has been followed the practice of eminent Divines, who, in the years of their most mature judgment, have thought their learning and knowledge could not be better applied, than to the purpose of elucidating and adorning doctrines most highly important and interesting to mankind.

As

As these, and all other Extracts transcribed throughout the Two Volumes, are detached from the Text, no Reader, it is presumed, can censure them for impeding his progress; but many, it is hoped, will think them useful additions: for illustrations of this nature tend either to revive in the memory passages from writings already known and admired; or to recommend books not hitherto perused, though, deserving the attention of studious and reflecting minds.

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Page 50. line 13. *for* should men honour *read* men should honour.

122. — 22. *for* Veterum *read* Veterem.

462. — antepenult, *for* laudandum *read* laudandam.



DISCOURSE I.

The DUTY of seeking after GOD ; the Motives to it ; and the Effects of so doing.

Ps. lxxix. 33.

Seek ye after God, and your Soul shall live !

 O visible are the works, and so adorable are the attributes of God, that when the mind of man, through divine assistance, is once brought to serious reflection, it is led by the conclusions of its own reasonings, and animated by the impulse of its own devout feelings, to acknowledge and worship that infinitely good and great

DISC.
I.

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B

Being,

DISC. Being, who is the author and giver of every
I. blessing enjoyed by man! But habits of
serious reflection are not those which commonly prevail in the world. From the moment in which man first offended his Maker, to the present day, the history of human nature has shewn us more addicted to passion than obedient to reason, more eager in the pursuit of some fantastic amusement than intent on disquisitions of truth, more prompt to gratify corrupt inclination than disposed to adopt the sober restraints of religion. The enormities of the vicious and the follies of the imprudent have continued to exhibit a demonstration, clear as it is lamentable, that on the greater part of mankind a sense of God and of the duty owing to him does not operate so effectually, as to produce pious affections, sanctified thoughts, and virtuous practices. So far indeed as religious ceremonies are concerned, the external observance of *them* has in no age been generally neglected: rites and forms may be duly discharged without much difficulty: but this is not all which is required of

of one to whom understanding is imparted, ^{DISC.}
for whom a state of immortality is prepared, ^{I.}
and whose happiness will consist in such
moral perfection as may liken him, though
in degrees of unspeakable disparity, to God,
who is all in all perfect! Man, who is thus
gifted with powers of reflection, thus destin-
ed for future existence, thus constituted to
find his chief felicity in the exercise of
rectitude, purity, and holiness; man in these
circumstances is called upon by the God
that made him, to do much more than merely
offer sacrifice from his hands and lips: the
heart is to be devoted to God! In every
appearance under which we view the several
works of creation, the form, fitness, and
utility of them we must ascribe to divine
wisdom: in all the events which are inci-
dent to life, either with grateful thanksgiving
in prosperity, or with submissive resignation
in adversity, we must confess the interposi-
tion of divine providence: in public inter-
course, in private retirement, in every
thought, word, and deed, God is to be the
ultimate, if not immediate, object directing

DISC. our conduct. Habitual conviction of his
 I. } omnipresence is to be settled continually
 more deep and strong on our very souls: in
 all our counsels, all our purposes, all our
 undertakings, all our ways, we must seek
 Him; seek Him, not with formality, not
 with coldness, not with indifference; but
 vitally, earnestly, and effectually, so as to be
 rendered better men by our duly recollecting
 that God's goodness is on every side apparent,
 that his holiness, justice, and mercy are de-
 monstrable from reason and scripture, and
 that all these attributes should not only be
 tacitly acknowledged, but on proper occa-
 sions openly extolled. For the rational and
 pious service of declaring and extolling the
 divine attributes, no time can be more
 suitable, than when we are assembled for the
 exercise of religious worship; let us now
 therefore consider them more distinctly, and
 shew that they are motives for seeking
 after God.

The goodness of God is apparent in the
 works of creation. If we look to the
 heavens, we are struck with astonishment at

the bright luminaries which diffuse through ^{DISC.}
the world the comforts of light and heat, in ^{I.}
proportion as the several parts of the earth
approach nearer to them, or lie at a distance
more remote from their influence: hence too
the interchange of day and night, and the
invariable order of seasons returning at times
appointed.

If we survey the earth, what myriads of
living creatures, what profusion of aliments,
what exuberance of delicacies do we find on
it! Different as may be the powers, various
as may be the situations, and contrary as
may be the conditions of its rational and
irrational inhabitants, yet for all, the bounty
of heaven has provided means of happiness
suited to the peculiar state of local climate
or intellectual capacity allotted to each.
There are indeed degrees of disparity in the
distribution of natural advantages; and those
who enjoy the greatest portion should be
most thankful to that Almighty Being, who
dispenses his gifts in such manner as seemeth
best to his unerring wisdom, "dividing to
"every man severally as he willeth'." But

^a 1 Cor. xii. 11.

DISC. notwithstanding this inequality, still enough
 I. is bestowed on every species, every class,
 every order of animals, for the support of
 existence, and, generally speaking, for the
 pleasure of life.

Whence is man "so fearfully and wonderfully made?" whence hath he such exact symmetry, such nice proportion, such curious arrangement in the texture of his bodily frame? and whence hath he the more extraordinary faculties, by which he is enabled to apprehend, remember, reflect, reason, invent, will, and act instantaneously, as emergencies may require? These are the faculties which distinguish man from the brute creation, and which give him the superiority of mind over strength incompetent to wisdom. As the Divine Mind by its powerful energy directs every system in the universe, so the human mind, enlightened as it is by God, subdues unto itself a great part of the irrational world. Mind is the principle which gives dominion; matter

² Ps. cxxxix. 13. See Derham's *Physico-Theology*, B. v. throughout.

is inert and incapable of action till put in ^{DISC.}
motion and impressed by mind. This is the ^{I.}
law ordained by God throughout the whole
compass of things created. Man should con-
sider this, should know in what lies his
chief excellence, should cultivate his under-
standing with the utmost diligence, should
continually bless the God who formed him
thus capable of rational improvement, and
who in similitude intellectual, moral, and
spiritual, "made man in his own image".

From the earth, let us turn our attention
to the waters. "They that go down to the
"sea in ships, and occupy their business in
"great waters, these see the works of the
"Lord, and the wonders which even in
"the deep" he doeth for the children of
men. In the fury of storms, and the raging
of tempests, the force of Almighty *Power* is
awfully displayed, and makes the first im-
pression on the mind of the observer. But
power is not the only principle, which here-
in operates; the Divine *Goodness* is also
working in the midst of whirlwind, storm,

³ Gen. i. 26.

⁴ Ps. cvii. 23.

DISC. I. and hurricane. For hence those masses of collected waters, which in stagnant repose would become putrid⁵, are by violent impulse accelerated to renew their motion; and by being agitated they throw off those particles, which would otherwise have tended to corruption. Preserved in a state of salubrity, sometimes by extraordinary concussions, and regularly by flux and reflux of their tide, the seas are infinitely conducive to the service of man. They exercise his ingenuity in constructing, what are the most stupendous efforts of human invention, the vessels in which conveyance is safely effected to the most distant regions of the globe: they connect by mutual interchange of superfluous product and mutual supply of desirable, if not necessary, materials, the

⁵ Venti aquas oceani, paludum, lacuum, fluminum, fossarum movent, ne stagnando putrescant: quotiescunque enim in plagâ oceani, vel lacus, diuturnæ regnaverint malaciæ, aquæ propter res diversas tam ex regno vegetabili, animali, quàm fossili admixtas, putrescunt, scetent, et morbos excitant, sæpè admodum malignos, qui oborto vento, aquâ motâ, scetore sublato, sponte cessant.

Introductio ad Philosophiam AucT. MUSSCHENBROEK, v. ii. f. 2629. 7.

whole race of mankind inhabiting countries ^{DISC.}
which can possibly be explored by adventur-
ous navigators: thus they are the means of
encouraging industry at home, and of ex-
tending commerce, the arts of civilization,
and a knowledge of religion, to men not yet
emerged from a state of barbarism.

From the bosom of the deep moreover
issue⁶ those vapours, which being raised and
purified by the heat of the sun first form
themselves into thick clouds, and then either
subside in lofty mountains, the reservoirs of
great rivers; or penetrate by gradual rains
into hills, the sources of less springs; or de-
scend by gentle showers on the fields and
plains, which are thereby fertilized. Thus
not only in his more sublime acts, not only
in his more obvious and striking gifts, is the
goodness of God to be discerned and ac-

⁶ Maria ad constitutionem terræ hujus omnino requirun-
tur, idque ut ex iis per calorem solis vapores copiosè satis
excitentur, qui vel in nubes coacti decidunt in pluviis, et
terram omnem ad procreationem vegetabilium irrigent et
nutriant; vel in frigidis montium verticibus condensati (ut
aliqui cum ratione philosophantur) decurrant in fontes et
flumina.

NEWTONI Principia, L. 3. prop. 41.

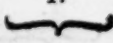
page 473. ed. 1723.

know-

DISC. knowledged: it meets us in every minute
 I. particular of his providence; it speaks to us
 in every smallest instance of care for the
 preservation of the world he hath created; it
 is pointed out to us "even by the little cloud,
 " though rising from the sea diminutive,
 " and like a man's hand ⁷."

These works of creation, to us so beneficial,
 are all ascribed to the goodness of God; and
 justly so: for whence, but from this cause,
could it proceed, that the heavens should
 be thus illuminated, that the earth should be
 thus furnished, that such an infinitude of
 living creatures should exist, that man should
 be endued with such superior powers; that
 sun, moon, and stars, that land and waters
 should be thus instrumental towards the
 conveniences and comforts of man! That
 these wonderful effects should be produced
 from chance is impossible, because chance, as
 it means nothing, so it can do nothing: the
 very commonest piece of mechanism in use
 amongst us could not be made by chance;
 much less could a world, in which certain ends
 are made corresponding with certain causes.

⁷ 1 Kings, xviii. 44.

Fate is nothing, Fortune is nothing, Necessity ^{DISC.}
is nothing ; mere words, to which personal ^{1.} 
existence cannot be assigned, nor mental
foresight be attributed. All that we hear
then of Chance, Fate, Fortune, Necessity,
(and frequently we do hear them mentioned
when GOD alone should be acknowledged,)
all that we hear of these non-entities is
vague talk, indistinct language, unmeaning
folly. Nor much better is the use we make
of the term Nature : if thereby any creative
power independent of God be intimated, it
is a term equally senseless and unfounded as
Chance, Fate, Fortune, and Necessity : there
is no creative or preserving power but what
originates from God, to whose sole will the
creation^s and preservation of all things are
primarily to be ascribed, and to whose good-
ness alone all that we have and all that we
expect are ultimately to be referred !

* Τι τὸτο ; ἥλιος οὐρανόθεν λέγει· τι τὸτο ; βροταὶ ἀπὸν λέγει·
τι ταῦτα ὥραια, καὶ καλά, καὶ περίοδοι, καὶ μεταβολαί, καὶ κρᾶσις
αἰρῶν, καὶ ζῶων γενέσεις, καὶ καρπῶν φύσεις ; Θεὸν πάντα ἔργα ἡ ψυχὴ
λέγει, καὶ τοὺς τεχνίτην ποιεῖ, καὶ καταμαντεύεται τῆς τέχνης.

Max, Tyr. Diff. 17. p. 195. Markland's edit.

If

DISC. If God be good, he is also holy. Perfect
I. in his nature, governed by no passions, un-
controuled in his will, and unimpeded in
his operations, He is removed at infinite
distance from the weakness, the blindness,
the depravity, under which we labour. Yet
even in man, with all these infirmities, there
is a sense, there is even an admiration and
love of what is holy. Now every good
quality in man created, must have been im-
parted to him by his Creator, and must be
possessed by the same Almighty Being in
proportion as much greater, as the power of
creating is superior to total inability of
causing any original existence. If then man
has a knowledge of holiness, and a veneration
for so consummate perfection, the same
must be inherent in God to degrees higher
than we can conceive: and as nothing can
intervene to obstruct the Almighty in pur-
suing what he sees to be supremely excellent,
so from the essence of his nature it is morally
impossible but that he must be transcendently
holy; and as such, can do nothing, can
approve nothing, but what is intrinsically
and

and actually right. Thus suggests our own ^{DISC.}
reason, and thus speaks the unerring "testi-
"mony of the Lord" in the more sure
words of revelation.

As God is holy, so also he is just: just in the administration of his moral government, and consequently in his hatred and punishment of sin.

God is just in the administration of his moral government. Let not appearances in this world disturb nor mislead you to form hasty, harsh, and false conclusions. What if in this life virtue be oppressed and vice triumphant? what if infamy be decked with the trappings of plunder, and honesty be clad in a homely garb? what if violation of law do enrich the iniquitous, whilst "patient continuance in well-doing"⁹ prolongs the difficulties of indigence to the industrious? what if the wicked do flourish in seeming prosperity, whilst the righteous are humbled under circumstances untoward and afflicting? yet in all these allotments of temporal advantages, the justice of God's

⁹ Ps. xix. 7.

¹⁰ Rom. ii. 7.

moral

DISC. moral administration is in no degree im-
I.
peached. For surely as there is a God, so surely there must be a future state, in which all disproportionate irregularities of this nature shall be rectified according to the most impartial rules of equity. From the God, who is to render fit recompense to every soul, for actions done, and intentions so conceived, as that they would have been executed had opportunity permitted; from him as no deeds are concealed nor designs hidden, so nothing but the most righteous dispensation of spiritual happiness or misery can reasonably be expected or possibly be assigned. And this is the first, chief, most firm, and most satisfactory ground, on which the Divine Justice is to be vindicated. We are placed here merely for probation: to a state of future existence we are all tending: the distribution of temporal advantages has no farther connection with the happiness or misery which is to ensue, than as they serve to make us either better or worse men in our moral conduct. In the sight of God, and towards the attainment of divine appro-
bation,

bation, "He only that doeth righteousness, ^{DISC.}
"is righteous";" beyond that, all is shew, ^{1.} }
and "vanity of vanities."

But even in this life, the justice of God is perhaps more clear than careless observers may imagine. Those, whom the world may call good, are perhaps less virtuous than men esteem them; and those, whom public opinion condemns as abandoned, may possibly not be so bad as they are reputed. Then again it is to be considered, that from outward appearance no true estimate can be made of internal and mental feeling. The heart of him who wears openly the semblance of gaiety, may in secret be pierced with the stings of remorse, and wrung with the agonies of despair: on the other hand, what to indifferent spectators may seem misery in the condition of the virtuous, may not be felt as such by those who bear it, because they have been habituated to humble resignation, and because they have been accustomed to regard all the dispensations of Providence as intended either for encouragement in good-

" 1 St. John, iii. 7.

ness,

DISC. ^{I.}ness, or amendment of some improper disposition. Bitter may be the remedy applied for the disease; yet when sanity is to be procured, the object attainable beguiles the pain through which it is to be acquired: thus every one submissive to the divine disposal, however he may feel the severity of chastisement, yet he looks forward to the end of moral discipline for which correction has been inflicted, and finds comfort in the assurance that none but merciful effects can by any means be designed in what a wise, good, and benevolent God either appoints or permits.

But there is another and more awful point of view, in which the justice of God is to be represented and considered. Justice requires that sooner or later the voluntary demerits and wilful transgressions of every being, that can know and practise the moral duties incumbent on him, should be so¹² punished in the sight of intellectual spirits, as that every tongue shall confess the equity of the

¹² See Discourse I. Part III. p. 46, 7, 8. vol. i. edit. 1764. of Several Discourses by Bishop SHERLOCK. See also Disc. I. Part IV. Pages 62, 63, 64.

condemn-

condemnation, and every soul be convinced ^{DISC.}
that the exercise of goodness and the com- ^{I.}
mission of wickedness do not eventually
terminate in the same effects. If this final
retribution be not ordained for the different
courses which we are now pursuing, then
virtue and vice are mere names; it must be
matter of indifference what we do; we need
but evade the laws of man, the divine law
against sin can be of no validity. But say,
does our conscience approve this confound-
ing of good and evil, and bid us hope to
escape punishment after transgression? Does
it not rather fill us with apprehensions, that
though we may elude the vigilance of hu-
man eyes, yet to God all our doings must be
open; though we may pass with impunity
from earthly tribunals, yet we must be
accountable to that most just Judge, who im-
planted in our souls the light of reason and
common judgment to discern between right
and wrong, for the express purpose that we
should never designedly and knowingly
offend against what the general sense of hu-
man nature acknowledges to be good? The

DISC. dictates of conscience, the concurrent voice
 I. of mankind, and, above all, the declarations
 of scripture assert and enforce this important
 truth, that "God hath appointed a time, in
 "which he will judge the world with
 "righteousness and the people with equi-
 "ty ¹³."

"But who may abide the day of his
 "coming, or who may stand when he ap-
 "peareth ¹⁴?" Who among the sons of men,
 from Adam their progenitor to the soul that
 shall last be quickened, will presumptuously
 claim at the hands of God a reward for
 immaculate, unfinning, perfect obedience to
 the law, by which his moral conduct was to
 be guided, whether that law were intimated
 to him by the tendencies and reflections of
 his own mind, or whether it were more
 forcibly inculcated on him by the explicit
 commands of divine Revelation? In neither
 case, under no dispensation, has man been
 so innocent, as never to have swerved from
 his duty. Every individual, whose mind has
 been informed sufficiently to distinguish be-

¹³ Ps. xcvi. xiii.

¹⁴ Mal. iii. 2.

tween right and wrong, must be conscious ^{DISC.}
to himself of *some* deviation from the line of ^{I.}
strict rectitude in thought, word, and deed ;
and under conviction of such offence, there
is not a soul that can come before the most
Holy God, without fearful apprehensions of
divine displeasure. Reason leads us to this
conclusion, but cannot relieve us from the
state of anxiety in which by its deductions
it hath now placed us. God is Holy, man is
sinful ; God is Just¹⁵, sin must be punished ;
it is righteous, it is salutary, it is necessary
that sin should be condemned and endure
the consequences which, from the neglect,
the contempt, the violation of God's written
or ¹⁶ unwritten law must, according to the
established order of divine government and
agreeably with the immutable and eternal
difference of things, ensue to the transgressor !
Reason carries us to this awful point, and

¹⁵ ἔχεται γὰρ ἀδικήσας τῇ δικῇ.

PLUTARCH Περὶ τῶν ὑπὸ τοῦ Θεοῦ βραδύως, &c.

P. 554. vol. ii. ed. Frankfort.

¹⁶ Ἀγρᾶφτος δὲ τινὰς οἰσθα, εἴη, ὡς Ἰσπία, νόμος ἔστι τῆς γ' ἐκείνης,
εἴη, χωρὶς κατὰ τὰν νόμον νομιζομένης.

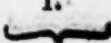
XEN. Mem. l. 4. c. 4. s. 19.

DISC. there leaves us: thankful therefore should
 1. we be to our Blessed Redeemer, that when reason has gone to its full extent, and given us up to ¹⁷ despair, Revelation comes to our aid, directs our views to God's mercy, animates us with hope, and consoles us with assurance, that although in severity of judgment the effect of sin must have been condemnation, yet to the sincerely contrite and unfeignedly penitent will be given pardon; since God hath ordained means by which to reconcile Justice with Mercy, by which to convince both men and angels how heinous sin must be, and yet to receive with paternal compassion the spirits that return to Him with shame and sorrow for past transgressions, and that for the future earnestly and anxiously purpose amendment of what has been irrational, immoral, and irreligious in their conduct. The Son of God "appeared to put away sin by the sacrifice of "of himself ¹⁸." He is the propitiation, not

¹⁷ Nam si puniendus est, cuicumque pravum maleficum-que ingenium est, poena neminem excipiet.

SENECA de Ira, l. 2. c. 31. p. 570. ed. Paris, 1613.

¹⁸ Heb. ix. 26.

for our sins only, but “also for the sins of ^{DISC.}
“the whole world”.” He hath made an ^{I.} 
atonement to offended Justice, hath expiated
the moral guilt of all mankind, hath borne
the punishment due to the corruption of our
nature, hath opened a way for the exercise
of forgiveness towards all that detest, re-
nounce, and forsake their evil habits. Mer-
ciful is God in all his dispensations towards
us even in this life! He comforts our afflic-
tions, preserves us from dangers, prolongs
our days that we may have time to repent
and amend our lives: but all this would
terminate in the wretchedness of man; our
repentance and amendment would be in-
effectual towards the obtaining of pardon for
sins past, had the work of Redemption never
been wrought: that work therefore is indeed
a most stupendous act of mercy in the God
who appointed, and in the Lord who
wrought it!

It appears then that Goodness, Holiness,
Justice, and Mercy are attributes of God;
and they have been thus represented, because

” 1 St. John, ii. 2.

DISC
I, they are among the best and first motives
which should induce us to seek him. For
as God is good, we are bound by every
principle of gratitude to seek him with
thanksgiving: as He is holy, we are inex-
cusable if being Moral Agents we do not seek
the sublimest pattern of all Moral Excellence:
as He is just, we should be impelled through
reverential awe to seek Him by the most
uniform and exact obedience, which is com-
patible with our nature: as He is merciful,
by a deep sense of his compassion for our
infirmities, and a due estimate of the Re-
demption vouchsafed unto us, we should be
actuated to seek Him, with hatred of sin,
with grief for misdoings, with the filial piety
due to a Father so unspeakably benevolent,
and with ingenuous concern, lest at any
time we displease a Benefactor, who hath
poured on us such abundance of blessings.

These are the best and first motives, which
should incite us to seek after God. And
now let us consider the end of so doing,
which will be a farther encouragement to
the same duty, "Seek ye after God, and
your

“ your soul shall live;” live in this world, DISC.
live in the state of future existence. I.

By *living* is not meant mere *animation*; for in that sense every soul *liveth* here, and shall *live* hereafter; for “ ALL that are in “ their graves²⁰” shall come forth from the earth, and “ the sea shall give up the dead “ that are in it ”,” at the final consummation of all things belonging to this world. When it is said, that, “ by seeking after God, your “ soul shall *live*,” the promise of *life* is in a more exalted acceptation than what is commonly affixed to the term *life*. You shall live to the purposes of rational and spiritual happiness on earth and in the heavens: and nothing short of this can, by a man who knows and loves moral excellence and religious principles, be justly and strictly deemed *life*. For say, shall the man, whose gross appetites crave continual indulgence in pleasures intemperate; shall the man, whom unbounded profligacy, and a *perpetual* course of frivolous dissipation, *incessantly* diverts from serious thoughts; shall the man, whom

²⁰ St. John, v. 28.

²¹ Rev. xx. 13.

DISC. intense application to business, even laudable,
 I. } overwhelms with such constant anxiety,
 harasses with such unremitted care, and occupies with so entire possession of all his mental faculties, as to leave him no leisure, nor inclination, for seasonable retirement, calm consideration, and religious duties; shall men of such descriptions be deemed to *live*? They do indeed exist as animated creatures; but they live not to any rational or moral purpose, and therefore, considered as intellectual and spiritual beings, they live not at all: for their soul is dead to the calls of reason, dead to the satisfactions arising from mental improvement, dead to that most exquisite of all feelings, the approbation of conscience for well-doing, dead to proper regard for those who should be dearest to them, dead to all manly, liberal, and generous sentiment, dead even to the God that made and preserves them!

Both ²² Reason and Revelation concur in pronouncing as dead, all those who are devoted to vice, and who pervert the very end

²² Isti verò mihi defunctorum loco sunt. SEN. Ep. 122.

for which existence was given them. Not ^{DISC.}_{1.}
so are those, who seek after God with 
seasonable, sober, and unaffected piety!
They are alive to all the great and important duties, which belong to them as members of civil society; alive to all that concerns the welfare of their families; alive to the dictates of reason, the improvements of reflection, the comforts of an applauding conscience; they are alive to the calm, but powerful, influence which arises from the observance of religious duties; they are alive to themselves, to their fellow-creatures, to their Maker! and thus they answer the designs for which they were created, by right dispositions and useful employment, by pious affections and rational service towards God and man, leading what may truly and properly be called *life*; the life suited to the better, *i. e.* the spiritual and immortal part of man's nature. So speaks ²³ Reason, and so the Word of God.

²³ Εἰς καρπὸς τῆς ἐπιγνῶ ζῶης διαδοσις ἰσὶα, καὶ πράξις
κρίνωμεθα.
ANTONIN. l. 6. s. 30.

See Gataker's Note, p. 241.

DISC.

I.

The life, which in this state we have but begun, in another shall be continued to endless duration. The same dispositions which we have cultivated in this beginning of existence, will follow us to the period which shall next succeed: the full effects of right action, and the pure joys of habitual goodness, will then be experienced without any of that alloy, by which, from various causes incident to our present condition, the best of men feel their happiness incomplete and imperfect. But still they persevere "in seeking after God," in a manner suitable to different occasions; acting under a sense of his omniscience and omnipresence, amidst all the engagements of public business; referring to Him the direction of all events, the allotment of all dispensations, the controul of all second causes, the dominion over the universe; acknowledging Him in all their ways; raising to Him their souls with supplication and thanksgiving in the hours of retirement; and joining in the solemnities of Public Worship, at stated and proper seasons. Thus through the whole of their general conduct,

conduct, their secret thoughts, their open ^{DISC.}
professions, do they uniformly and stead-
fastly “seek after God,” convinced that it
is their bounden duty so to do, and assured
that, by such reasonable and religious prac-
tice, their soul shall live to undiminished
and absolute felicity!

DISCOURSE II.

The Pre-eminence of the SON of GOD;
and that CHRIST is that SON of GOD.

COL. i. 18.

That in all things He might have the Pre-eminence.

DISC.
II.

WITH GOD the FATHER, the author of all existence and the fountain¹ of Deity, have been united from all eternity in

“ Whatever the idolatrous heathens think or believe,
“ to us (who are Christians) there is but one, who is truly
“ and essentially God, though indeed there be more than
“ one person in the Deity. *The Father*, who is the founda-
“ tion of the Deity, communicating His divine nature
“ to the other two persons, and of *whom* are all things.
“ It is a term which signifieth the primary cause and
“ author of all things.”

Annotation in the Continuation of POOLE's Work.
1 Cor. viii. 6.

one glory, one will, one authority, the SON ^{DISC.}
of GOD, and the HOLY SPIRIT. All the ^{II.}
dispensations of GOD the FATHER towards
man, the SON of GOD hath conducted:
the works of creation and the more merci-
ful acts of redemption though ordained
by GOD the FATHER, were effected by
the SON of GOD. Justly therefore by St.
Paul is "pre-eminence in all things" as-
cribed unto Him, who in his pre-existent
state was so powerful, in his humiliation so
signal, in his resurrection and ascension so
glorious.

Let the farther illustration of this pre-
eminence, and some few remarks in proof
that CHRIST was that SON of GOD, be
the subjects to engage our present attention.

The first view of the Son's pre-eminence
is in the work of creation. The Fa-
ther willed, the Son accomplished the
production of all things. Hence, though in
the first and strictest sense, God the Father
is our Creator, yet in a more enlarged and
secondary acceptation God the Son is our
Creator

DISC. ^{II.} Creator also; since the Father ordained, and the Son wrought the wonders of creation. This creative power in the Son the Scriptures assert in the most express terms: "All things (says St. John) were made by Him, and without Him was made not any one thing, which was made ²." St. Paul affirms the same: "By Him all things were created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him and for him. And he is before all things, and by Him all things consist ³." "God hath in these last days spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds ⁴." The sentiments we are to entertain of the Son's dignity from considering these acts of omnipotence, which he was enabled to perform, can be no other than the most sublime and exalted, the most reverential and grateful: for He who

² St. John, i. 3. ³ Col. i. 16, 17. ⁴ Hebr. i. 2.

had

had the power of calling into existence the ^{DISC.}
very first elements of all material substance, ^{II.}
must be endued with might past all comprehension; He who hath imparted to us our life, our faculties, the various blessings which we enjoy, must have been infinitely benevolent to mankind. His power excites our admiration; His benevolence claims our veneration and love.

The next view of the Son's pre-eminence is in his conduct of the church. God hath never suffered the idea of His existence and providence to be entirely lost from the world. Wicked as were the generations which called down the vengeance of heaven on the race of man, yet there were found some few righteous, who preserved the original ³ faith delivered from their fathers, and who were supported by that faith amidst the most afflicting calamities. To such did God reveal himself by His Son, who from the beginning of the world hath been the messenger of the

³ See St. Paul to the Hebrews, ch. xi. 7, &c:

“covenant,”

DISC. II. "covenant," and the great Mediator between God and man. Our Saviour says of himself to the Jews, "your father Abraham rejoiced to see my day; he saw it, and was glad⁶;" he saw through faith the coming of Christ, which was then distant, but acted on that principle, as though the blessings of redemption were actually present.

The Son of God, who conducted Abraham the Father of the Faithful, wrought deliverance⁷ from Egypt for the Jews his

⁶ St. John, viii. 56.

⁷ See Acts, vii. v. 35. *Manus* significat tum potentiam tum instrumentum. Significat non tantum Dominum angeli ministerio Mosen vocasse, sed et Mosen angeli manu ac potestate fuisse armatum, Deumque et Mosis et redemptionis per eum præstandæ regimen commisisse huic Angelo. Quare Angelus iste qui Exod. iii. apparuit erat Filius Dei, *Angelus faciei ejus* de quo Esa. lxiii. 9. *Angelus Fæderis*, et ipse Dominus. Mal. iii. 1. Vid. Exod. xxiii. 20, 21. and xxxiii. 2. Num. xx. 16. 1 Cor. x. 9.

Synopsis POLI.

See also Dr. Owen's "Exposition of the Two First Chapters of the Epistle to the Hebrews," V. 2. c. 1. p. 12. and V. 2. c. 2. p. 164. Fol. ed. 1668.

The passages, to which reference is here made, prove Dr. Macknight to have erred in his note on Hebr. i. 2.

See also vol. ii. p. 66. of the Author's Discourses.

descendants.

descendants. All that was done, all that DISC.
was communicated, all that was instituted II.
with respect to the Jews, was through the
intermediate agency of the Son. "In all
" their affliction, He; *i. e.* God, was afflict-
" ed; and the Angel of His presence, *i. e.*
" the Son of God, saved them; in His love
" and in His pity He redeemed them; and
" He bore them, and carried them all the
" days of old;" says Isaiah: and the prin-
cipal object of all these merciful and won-
drous works was to preserve in the world
a knowledge of the true God, and faith
in the Son who from God was to be sent
into it.

Thus far we have seen the Son's pre-
eminence in a state of glory. We must
now behold him in a condition humiliating,
a condition however in which he was still
pre-eminent in wonderful powers, in ex-
emplary life, in heavenly wisdom, and in
what to us would be most painful pre-

* *Is. lxi. 9.*

DISC. ^{II.} eminence, in suffering and agonies. The
 { miracles, which he wrought⁹ continually
 and openly, proved him infinitely superior
 to any one who before him had ap-
 peared in a prophetic character: the im-
 maculate innocence of his unblemished
 manners bespoke him much more than
 human; for alas! of human beings, there
 is not one "who does not in many things
 "offend often". His discernment even of
 secret thoughts, conceived only in the hearts
 of men, bore testimony to his divine omni-
 science": his illustration of moral precepts, his
 exposition of religious truths; the clearness,
 the force, the energy with which he taught,
 impressed the hearers of his words with
 strong conviction, that he was endued with
 such understanding as belonged not to the

⁹ Christ (and so far as we can find, He alone) had a
 power of *working miracles whenever he pleased*. Dod-
 dridge's Family Expositor. Sect. 176. N. i. vol. 2. ed.
 1761.

¹⁰ St. James, iii. 2.

¹¹ See Archbishop Newcome's Observations on our
 Lord's Conduct. Part. 1. f. 7. p. 115. edit. 1795.

most

most learned of their teachers. Amidst the DISC.
poverty, to which without murmurs he sub- II.
mitted, the insults which with calm serenity
he endured, the aggravated circumstances
of persecution which with persevering pa-
tience he underwent, and the cruel agonies
of unmerited death which with the most
entire resignation, undismayed fortitude,
and even forgiveness of his enemies, he
suffered; amidst all these, to human ap-
prehension and human feelings the most
afflicting evils, he was pre-eminently mark-
ed out as a man of sorrows, but appeared
pre-eminently victorious in mind over the
bitterest pangs of grief, the severest oppres-
sions of iniquity, the most horrid tortures
of malice.

Do you ask *why* the Son of God should
have thus shewn unparalleled condescension?
Reason will suggest some causes, but Re-
velation only can impart to us the true
motive.

He came in poverty, partly to convince
the pride of man, that all vanity in external
possessions is truly contemptible, since God

D I S C. weighs the hearts, and not the affluence of
II. his servants: he thus came farthermore, that
 the truth of his mission might be established,
 not by means of that favourable prejudice
 with which opulence and rank gain interest-
 ed followers, but by the mere evidence of
 supernatural facts, and the conviction arising
 from that evidence. By this method men
 are not ¹² overawed, but led by their un-
 derstanding, to acknowledge that He, who
 wrought such miracles, must be more than
 human, and as such ought to be believed
 when he asserts his mission from Heaven.

He endured affliction, reproach, and
 ignominy, that he might exemplify the
 precepts of resignation, forbearance, and
 meekness, which he had taught his dis-
 ciples ¹³. Are we labouring under the
 pressure of want? Are we distressed by
 untoward and calamitous circumstances?
 Are we misrepresented by calumny, ma-
 ligned by envy, reviled by detraction? Are

¹² See Bp. SHERLOCK, vol. 1, Disc. 3. Part 1. p. 104.
 106. and vol. 3. Disc. 10. p. 260. ed. 1764.

¹³ See Bp. SHERLOCK, vol. 3. Disc. 10. p. 261.

our best endeavours to do good opposed and DISC.
misconceived? Are our purest intentions ^{II.}
perverted by the most distorting constructions? And after long exertion of every faculty for the service of our fellow-creatures, should we be deserted by the world, and given up to die forsaken and unpitied? All these are miseries confessedly grievous; yet grievous as they are, they were sustained by the Son of God! His sufferings have sanctified affliction and made it an instrument of converting us to Himself. In the midst of our sorrows, however keen they may be, we are encouraged to direct our thoughts towards his example, and thence learn how to bear our smaller portion of evil, after the pattern of Him who experienced a measure of woe, beyond comparison exceeding all that can fall to our lot.

Of practical utility in the condition of our Lord, thus much we can discern of ourselves; but the Scriptures only can tell us the final purpose and most important end, for which tribulation and anguish,

DISC. torments and death were endured by Him.

II.

“Ought not Christ to have suffered these things?” *i. e.* was it not foretold by the Prophets that the Messiah should be despised and rejected, a man of sorrows and acquainted with grief? “Thus it is written, and thus it behoved Christ to suffer¹⁴,” that all predictions concerning him might be accomplished. St. Paul “reasoned (with the Jews of Thessalonica) out of the Scriptures, opening and alleging that Christ must needs have suffered¹⁵,” and to the Hebrews he says, “it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings¹⁶.” And wherefore these sufferings? Wherefore death itself? Plainly, for this reason; that “God, sending his own Son, in the likeness of sinful flesh, might condemn sin in the flesh¹⁷,” the meaning of which words is,

¹⁴ St. Luke, xxiv. 26.

¹⁷ Heb. ii. 10.

¹⁵ St. Luke, xxiv. 46.

¹⁸ Rom. viii. 3.

¹⁶ Acts, xvii. 3.

that

that whereas sin had been committed by DISC.
human nature, and thence Divine displea-^{11.}
sure had been entailed on the whole race
of man, so God ordained that sin should
be punished in human nature, and thence
the race of man be put in a capacity of
recovering Divine favour. Therefore He
sent his Son in the likeness of man who is
sinful flesh; subjected Him in the form
and fashion of man to be an atoning sacrifice
for the general sin of man; and thus in the
most awful and striking manner declared
his abhorrence of moral guilt, and punished
it with the severity of strict justice. To
this effect are the declarations of the
Apostles; "For us God hath made him sin
" (*i. e.* a sacrifice for sin) who knew no
" sin¹⁹." "Christ hath redeemed us from
" the curse of the law, by being made a
" curse (*i. e.* by undergoing the punishment
" due to moral transgression) for us²⁰."
" Christ also suffered for us, leaving us an

¹⁹ 2 Cor. v. 21.

²⁰ Gal. iii. 13.

* D 4

" example,

DISC. " example, that ye should follow his steps.
 II. " Who did no sin, neither was guile found
 " in his mouth. Who when he was reviled,
 " reviled not again; when he suffered he
 " threatened not, but committed himself to
 " Him that judgeth righteously. Who his
 " own self bare our sins in his own body
 " on the tree, (*i.e.* on the cross,) that we
 " being dead unto sin should live unto
 " righteousness; by whose stripes ye were
 " healed."

But from this state of humiliation, from death and the grave, let us now pass, and behold the pre-eminence of God the Son resuming his glory. The most eloquent of the Apostles seems to labour for expressions adequate to the sublime ideas he had conceived of our Lord's authority and dignity upon his ascension. Observe the following passages, and lift up your souls to the same devout and fervent reverence for the Son of God, with which the inspired writer is animated: " God (says St. Paul) raised Him

" 1 St. Peter, ii. 21—24.

" from

“ from the dead, and set Him at his own DISC.
“ right hand in the heavenly places, far ^{II.}
“ above all principality, and power, and
“ might, and dominion, and every name
“ that is named not only in this world,
“ but also in that which is to come.
“ And hath put all things under his feet,
“ and gave him to be head over all things
“ to the church²².” “ Wherefore God
“ also hath highly exalted Him and
“ given Him a name, which is above every
“ name; that at the name of Jesus every
“ knee should bow, of things in heaven,
“ and things in earth, and things under
“ the earth, and that every tongue should
“ confess that Jesus Christ is Lord, to the
“ glory of God the Father²³.” To sum
up the whole of St. Paul’s description, in
direct terms he says of Christ, “ who is
“ over all, God blessed for ever²⁴.”

With the language of St. Paul, which
asserts that all things are put in subjection

²² Eph. i. 20—22.

²⁴ Rom. ix. 5.

²³ Phil. ii. 9—11.

DISC. to the Son of God, concur the words of
 II. St. Peter; who declares concerning Christ,
 that "He is gone into heaven, and is on
 " the right hand of God, angels, authori-
 " ties, and powers being made subject to
 " him". These high conceptions and
 lofty assertions of our Lord's Divine nature
 and government, are supported partly by
 his own prayer²⁵; and more strongly by
 the express words, "All power is given
 " unto me in heaven and in earth";²⁷
 which He spake when the redemption of
 the world had been completed²⁸."

And now let us reflect on the represent-
 ation, which the Scriptures exhibit, of God
 the Son.

It appears that in the whole œconomy of
 divine administration with respect to man,

²⁵ 1 St. Peter, iii. 22.

²⁶ St. John, xvii. 5.

²⁷ St. Matt. xxviii. 18.

²⁸ See Bishop SHERLOCK, vol. 4. Disc. I. p. 9. 18. 53.
 in which are pointed out the three distinct states of our
 Lord's antecedent glory; humiliation; and exaltation.

God has ordained that it should be conducted by the intermediate agency of his eternal Son. It is reasonable as well as scriptural to suppose, that the method of God's government over all that concerns the world we inhabit, should be somewhat of this nature: for every thing around us bespeaks a system of agency through intermediate causes. Life, preservation, sustenance, improvement, all the advantages and all the comforts we enjoy, are derived to us instrumentally²⁹ through parents, friends, benefactors, or others, who by va-

DISC.

II.

²⁹ See Bishop BUTLER's Analogy, Part. 2. c. 5. The whole analogy of nature removes all imagined presumption against the general notion of a mediator between God and Man. For we find all living creatures are brought into the world, and their life in infancy is preserved by the instrumentality of others: and every satisfaction of it, some way or another, is bestowed by the like means. So that the visible government, which God exercises over the world, is by the instrumentality and mediation of others.

P. 284. edit. sixth.

See An Essay "On the Mediation of Christ," in Vol. 2. of "A new literal Translation of all the Apostolical Epistles," by Dr. MACKNIGHT.

DISC. rious channels and different branches com-
 II. municate from one generation to another
 the blessings of society. In the world in-
 animate also, we see an infinite arrange-
 ment of established effects arising uniformly
 from certain given causes: the succession
 of effects descends gradually as the causes
 descend in order one below another from
 primary and principal to secondary and sub-
 ordinate. No one, who observes that the
 visible parts of the world are influenced by
 the interposition of fewer or more instru-
 ments, can see any difficulty in admitting
 that God governs the whole of the universe,
 even the worlds of Spirits, by the inter-
 mediate power of his Son, "in whom
 "dwelleth the fulness of the Godhead";"
 much less can he hesitate to acknowledge,
 that on every principle of analogy, from
 what we actually see here, it is natural to
 conclude, that all which concerns man
 is so administered. In all his works
 God appeareth uniform: as intermediate

³⁰ Col. ii. 9.

agency" predominates in the visible creation, DISC.
we may conclude it has ever been adopted II.
in those circumstances connected with man,
which can be known to us only through
revelation.

Of all these circumstances, it certainly at first sight appears to be the most extraordinary, that for the redemption of mankind our Saviour should endure the punishment. Yet if we consider this matter more attentively, we shall find that as to the fact of *one suffering for another*, there is nothing repugnant to what the sense of mankind had conceived many ages before Christianity was established; nor indeed repugnant to what we daily witness as happening in common life. Ancient history records many heroes, who from a persuasion that consequences beneficial to their country would thence ensue, with the most gene-

22 "It is no part of natural religion to maintain that
"God must do every thing immediately by himself, and in
"his own person, without using the agency or ministry of
"other beings."

Bp. SHERLOCK, vol. 4. Disc. 4. p. 121. ed. 1764.

DISC. rous patriotism devoted themselves to death.

II.

In every rank of society now existing among us, we find numberless instances of persons, who are bearing inconveniencies, hardships, and afflictions, for the sake of those with whom they are connected, either by domestic or social ties. Parents deny themselves repose and comforts, that their children may be placed in situations of credit and competency: children, when arrived at years of maturity, not unfrequently repay the care bestowed on their infant and tender age, by debarring themselves of many gratifications, and by labouring with increased diligence, for the support of parents. Many come forward in the hour of distress to the relief of friends, hoping to receive no other compensation than the exquisite pleasure which arises from beneficence; and thinking no requital of services conferred, in the smallest degree comparable to that of affectionate regard from those who are assisted. In the various occupations which different classes pursue, the several orders of men are each in

in its respective business promoting the convenience of others: and so destructive to health are many employments, that they accelerate mortality in proportion to the industry bestowed on them. For the peace and safety of the community at large, men in arms expose themselves to perilous situations. And in the annals of mankind there are many periods, in which, to secure and improve the happiness of a rising generation, the immediate actors have patiently submitted to the utmost extremities of severe distress. By extending this mode of illustration to other cases, which fall within our notice, we may plainly perceive, and be led to conclude, that a system of *vicarious*³² *suf-*

³² The world's being under the righteous government of God, does indeed imply, that finally and upon the whole every one shall receive according to his personal deserts: and the general doctrine of the whole Scripture is, that this shall be the completion of the Divine Government. But during the progress, and, for aught we know, even in order to the completion of this moral scheme, vicarious punishments may be fit and absolutely necessary.

See Bp. BUTLER's Analogy, Part II. c. 5.
p. 309. edit. sixth.

DISC. *suffering* prevails through life. When therefore it
 II. pleased God to inflict punishment on Christ,
 He did indeed display a stupendous act of
 Mercy in accepting the death of one for the
 restoration of millions to pardon, peace, and
 Divine Favour; yet, in the appointment that
 the felicity of others should be produced by
 the death of a Redeemer, He still pursued
 that general law by which His Providence
 ordains continually, that some should suffer
 for the benefit of others. If we mark then
 the uniformity of Divine Administration in
 other instances, we shall readily allow that
 the death of Christ, considered merely on
 the ground of *one suffering for another*, is
 perfectly analogous with the ordinary dis-
 pensations of God's Providence.

But to the Son of God, who has been our
 Redeemer, and in all things the Mediator
 between God and man, what infinite obli-
 gations of gratitude and pious affection are
 incumbent upon us! The work of Redemp-
 tion alone is in itself an instance of un-
 bounded regard for us, which demands all
 the thankfulness of our souls. "Greater
 " love

"love hath no man than this, that a man DISC.
II.
"lay down his life for his friends ³³." Even }
amongst men, we feel ourselves indebted,
and give tributes of honour and praise to
those who hazard their persons in defence
either of endangered individuals, or their
injured country: but surely we should feel
ourselves proportionably more indebted, and
give tributes of praise and honour propor-
tionably more abundant to the Son of God,
as His death for the sin of the whole world
was for a purpose infinitely more extensive
in its beneficial effects, than the rescuing of
an individual or a nation from peril; and as
the dignity of His person is beyond all con-
ception more exalted than what man can
assume, without impious blasphemy.

As the Son of God is thus pre-eminent
in the glory of the Father; as all things
are made subject unto Him, whatever be
their nature, whatever their excellence; who
are we, that we should dare to withhold
adoration towards Him! The Almighty
Father hath spoken the word; "Let all the

³³ St. John, xv. 13.

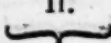
DISC. II. "angels of God worship Him³⁴:" what are we, that we should presume ourselves exempt from a duty which is enjoined even on Immortal Spirits, who are of an order infinitely more high and perfect than fallen, frail, and sinful man! If angels are too high for our pattern, we have men to follow; "the Apostles worshipped Him³⁵." Would we be satisfied that they were warranted in so doing? Hear the Son of God himself declaring, "The Father judgeth no man, but hath committed all judgment unto the Son, that all should men honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent Him³⁶."

That the Son thus to be honoured was Jesus the Christ, is proved by the concurrent testimony of the Evangelists and Apostles: indeed the establishing of faith in Christ as the Messiah, the Saviour of man, and the

³⁴ Heb. i. 6.

³⁵ St. Luke xxiv. 52. Acts vii. 59, 60.

³⁶ St. John, v. 22, 23. See Bp. SHERLOCK, vol. iv. Disc. I. p. 65, 66. ed. 1764.

Son of God, is the great object for which ^{DISC.} they all write and preach. Christ himself in ^{II.}  expresses terms asserted his Divine³⁷ pre-eminence, and his Apostles persevered in maintaining the facts which justified his claim to so exalted a title. The veracity of the Apostles was sealed with the fullest and strongest signs of confirmation that could possibly attest truth; for they preferred torture to silence, which they deemed criminal; they chose death itself, with its bitterest agonies, rather than act against the conviction of their own senses, or deny what they palpably and positively knew to be the truth. Upon the testimony of witnesses thus competent, disinterested, upright, and credible, we cannot but believe that "Jesus "is the Christ and the Son of God³⁸;" through whose atonement and intercession we earnestly pray that repentance for sins relinquished may be acceptable unto God, and tend to regain (what by transgression

³⁷ See St. Matt. xxvi. 63, 64. St. Mark, xiv. 62. St. Luke, xxii. 70. St. John, xvii. 5.

³⁸ St. John, xx. 31.

DISC. we had forfeited) peace to our souls, and the
 II. } favour of the Almighty in a state of future
 existence.

That state, to which the wisest Heathens looked forward with hope, and the Jews³⁹ with lively faith, we Christians expect with confident assurance: and it is on the certainty of existing after death, that the necessity of recovering Divine favour is founded, as being essential to our immortal happiness. How far we may or may not be worthy of Divine approbation, the Son of God is finally to pronounce. Then He will appear again pre-eminent, as the Author of that sentence, which is to assign our habitation either amongst "the spirits of just" "men made perfect"⁴⁰, or amongst such as are unfit for intercourse with souls, whose delight will be, the exercise of piety to Almighty God, and the executing of those moral and spiritual purposes, for which they exist and are blessed by Him! No one,

³⁹ See "The Doctrine of a Future State," in vol. vii. of Dr. Jortin's Sermons.

⁴⁰ Heb. xii. 23.

who retains any sense of virtue, or who ^{DISC.}
has the least concern for his lasting happi- ^{II.}
ness, can conceive a separation of the good
from the bad, and a different allotment of
reward and punishment even *possible to hap-*
pen, without some anxiety, lest he should
fail of attaining an object so desirable as that
of spiritual recompense from a Righteous
Judge. But such separation and such allot-
ment are to us more than *possible*, more than
probable; they are *certain*. What Reason
suggests as naturally to be expected, Revela-
tion declares as absolutely determined; and
holding out the prospect of what unques-
tionably will ensue at a future period, it
urges us in the present life to be righteous,
sober, and godly. If upon the bare *possibi-*
lity that remorse and anguish may be the
punishments of sin, to act wickedly were
manifest imprudence; surely when that
possibility is not only carried to *probability*,
but extended to positive *certainty*, to persist
in wicked courses were blind infatuation.
Virtue and happiness, sin and misery, are set

DISC. before us as inseparably connected in the
II. ultimate termination of moral conduct: as
there is no other alternative, one or the
other we *must* take; by prayer then to God
may we ever be disposed to make the wiser
and better choice!

DISCOURSE III.

On the Personality of the HOLY SPIRIT;
and the Gifts imparted by Inspiration.

ST. MATT. xxviii. 19.

*Go ye therefore and teach all Nations, baptizing
them in the Name of the Father, and of the
Son, and of the Holy Ghost.*

THAT in quality of Divine Effence ^{DISC.}
there can be but one godhead, and ^{III.}
that in this quality God our Father, Christ
our Redeemer, and the Holy Spirit our
Sanctifier, are united; is the doctrine of our
Church, delivered unto us from the earliest
ages of Christianity. The authority, on
which this doctrine is founded, is the sense
of Scriptures. For, as on the one hand the
E 4 Scriptures

DISC.
III.

Scriptures clearly maintain there is but one God, and yet, on the other, no less clearly assign Divine Appellations and Attributes, severally and separately, to the Father, Son, and Holy Spirit; so the inference to be drawn from these positions is, that in quality, the Father, the Son, and the Holy Spirit are of one and the same Divinity¹ in such manner, as that, in the highest and most extended acceptation of the word, they are but one God.

The express command of our Lord to his Apostles is, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." If we recollect that this command was given towards the close of Christ's ministry upon earth, a season when his instructions were peculiarly interesting and important; and if we consider, that in these His last instructions, the Apostles received the

¹ Trium distinctarum in unâ Divinitate Personarum hæc sunt nomina.

Catechismus, AUCTORE A. NOWELLO.

See Bp. CLEAVER's edition; or, vol. ii. of the "Enchiridion Theologicum," published at Oxford 1792.

substance

substance of what they were to deliver unto ^{DISC.} the world respecting the most sublime parts of ^{III.} Christian Revelation ; we cannot but think it irreconcilable with the Divine wisdom of our Lord, to imagine He would express, in language indistinct and ambiguous, a commission, which was intended to comprise the first essential principles of the faith they were to propagate. As the Apostles were enjoined henceforth to admit converts, by baptizing them into a religion, which acknowledged a “ Father, Son, and Holy “ Ghost ;” reverence towards the Author of that injunction will not suffer us to doubt that the words of it were meant to be direct, positive, and explicit. But, independently of this consideration, the most obvious, easy, and natural interpretation of the passage will lead us to conclude, that if real subsistence is applicable to one term, it is alike applicable to all ; if to the Father, so also to the Son, and the Holy Ghost². And with this conclusion

² If the Πνευμα Ἅγιον were but an attribute of the Πατρ, there would be tautology in the baptismal form of words prescribed by our Lord ; and the command to baptize “ in “ the

DISC.
III. clusion agree many texts, some of which, concerning the Holy Spirit, shall now be adduced for your reflection and judgment.

To alleviate the sorrow with which his disciples were grieved, at the apprehensions of losing their Divine Master, our Lord encourages them with a promise, that after his departure, the Holy Spirit should come to their assistance, consolation, and instruction. "I will pray the Father, (says our Saviour,) and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of Truth³." The

"the name" of the same substance would be twice given; for Πατήρ and Πνεύματος would in effect imply the same.

There would moreover be great impropriety in the expression βαπτίζοντες εἰς τὸ ὄνομα τοῦ Ἁγίου Πνεύματος: for, as it is observed in Poole, "Est baptizari in aliquem, vel in ejus nomen, se ei auctorare atque devovere, et de ejus nomine appellari velle.—Christiani igitur Tres sui dogmatis Auctores agnoscere jubebantur." Taking then baptizari in aliquem or in nomen ejus in this sense, it would be a very inaccurate mode of speaking to say, we devoted ourselves to the service of a *holy spiritual influence or operation*; yet thus the being baptized εἰς ὄνομα Ἁγίου Πνεύματος must be interpreted, if the Ἁγιον Πνευμα be not a real substance.

³ St. John, xiv. 16, 17.

"Com-

“ Comforter, which is the Holy Ghost, whom ^{D I S C.}
 “ the Father will send in my name, He shall ^{III.}
 “ teach you all things, and bring all things
 “ to your remembrance, whatsoever I have
 “ said unto you ⁴.” “ When He, the Spirit of
 “ Truth, is come, He will guide you into all
 “ truth: for He shall not speak of Himself;
 “ but whatsoever He shall hear, that shall He
 “ speak; and He will shew you things to
 “ come ⁵.” As these expressions of our
 Saviour distinctly mark a threefold agency,
 wherein the “ Father ⁶ sends,” the Son
 “ prays,” and the Holy Spirit “ comes;” so
 they point out properties which cannot be
 spoken of an attribute, but which evidently
 denote real subsistence. The Holy Spirit is
 to “ *speak,*” and not “ *of Himself,*” but what
 He shall “ *bear.*” Now, though it might
 be said in a figurative manner, that the
 Father by an attribute may “ *teach, shew,*”
 and “ *guide,*” yet to say that the Father,

⁴ St. John, xiv. 26.

⁵ St. John, xvi. 13.

⁶ See Bp. PEARSON on the Creed. Article 8th, p. 312,
 where the Personality of the HOLY SPIRIT is proved with
 great force of argument from various texts of Scripture.

though

DISC.
III. though the source of spiritual instruction,
 { “ shall not speak of Himself; but whatsoever
 “ He shall *bear*, that shall He speak;” would
 be absolute contradiction. Distinct therefore
 from the Father must be the Holy Spirit ;
 and as He “ speaks,” whatsoever He
 “ *bears*,” the Holy Spirit must be a real sub-
 sistence, because *bearing* is one property of
 real subsistence. “ He shall glorify me,
 “ (continues our LORD,) for He shall receive
 “ of mine, and shall shew it unto you. All
 “ things that the Father hath are mine :
 “ therefore said I that He shall take of mine,
 “ and shall shew it unto you’.” It cannot
 here be meant that the Father should receive
 divine illumination and influence from the
 Son : it is clear therefore that some third
 subsistence must be intended ; who can be no
 other than the “ Comforter and the Spirit
 “ of Truth,” of whom mention had been
 made in the words immediately preceding.
 And thus the personality of the Holy Spirit
 appears.

’ St. John, xvi. 14, 15.

In the strong language of a man, who ^{DISC.}
writes from the experience of his own soul, ^{III.}
St. Paul describes the assistance with which
the Holy Spirit helps us to make inward
prayer, when, through the pressure of diffi-
culties and blindness of ignorance, our words
cannot speak what our hearts conceive : yet,
by intercession of the Holy Spirit, such
prayers are acceptable unto God. “ Likewise
“ the Spirit also helpeth our infirmities : for
“ we know not what we should pray for, as
“ we ought : but the Spirit itself maketh
“ intercession for us, with groanings which
“ cannot be uttered : and He that searcheth
“ the hearts, knoweth what is the mind of
“ the Spirit, because He, *i. e.* the Spirit,
“ maketh intercession for the saints, accord-
“ ing to the will of God ^s. ” It is impossible
to infer from these words, that God for pious
Christians maketh intercession to Himself ;
such inference would be repugnant to com-
mon sense : here then is a distinction mark-
ed out ; the Holy Spirit interceding and

^s Rom. viii. 26, 27.

DISC. God approving, appear separately and sever-
 III. ally under respective characters.

One principal object, for which in his writings St. Paul incessantly and earnestly contends, is, to support the doctrine, that under the gospel dispensation Gentiles and Jews were admitted to equal privileges on similar conditions. That to the Ephesians he might prove this assertion, he sets before them the means by which Christ had united them in one Church ; and, as a happy consequence of such union, he mentions this blessing ; “ Through Him we both have “ access by one Spirit unto the Father.” Christ who mediates, the Holy Spirit who influences, and the Father, on whose mercy and favour all our happiness must depend, are here discriminated : for the Apostle never can be understood as saying, that through Christ both Jews and Gentiles have access unto God by God, *i. e.* unto God by Himself ; this would be such a confusion of language and ideas as could not, without

° Eph. ii. 18.

injustice,

injustice, be imputed to so eloquent and learned a writer: the fair construction therefore of this passage is to conceive the word "Spirit" as here intimating a real subsistence distinct from the Father. DISC.
III.

At the conclusion of his second Epistle to the Corinthians, the same Apostle conveys to them his final benediction in these words; "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all ¹⁰." By every analogy of unconstrained and unforced interpretation, if in this passage real subsistence be understood in one instance, it should be admitted in all: for it is not conceivable that St. Paul would confound the faith of his Gentile converts, by a sudden transition from real subsistence to abstract quality and mere attribute. It is much more probable, because more consistent with propriety, with the nature of the case, and with what he had said in his preceding ¹¹ Epistle concerning the Spirit, that the Apostle should equally mean to im-

¹⁰ 2 Cor. xiii. 14.

¹¹ 1 Cor. ii. 10, 13, 14. xii. 4, 8, 9.

DISC.
III. } preſs the minds of the Corinthians with the idea of real ſubſiſtence, when he ſpeaks of the Holy Ghoſt, as when he mentions the names of Chriſt and God.

It were eaſy to collect a great variety of other texts, which, in the opinion of the beſt Commentators, tend to confirm the ſame doctrine. But the paſſages already cited are¹² ſufficient for our purpoſe, ſince, by every known rule and eſtabliſhed uſage of expoſition, they can bear but one unequivocal ſenſe, and thence lead but to one concluſion, viz. that real ſubſiſtence is to be underſtood, when, with the Father and the Son, the Holy Ghoſt is mentioned.

From the Holy Ghoſt, as from a real ſubſiſtence, various gifts have been imparted to mankind, under both diſpenſations, Jewiſh and Chriſtian. Of theſe gifts, ſome bring with them more evident, and others more ſecret marks of Divine Energy. Among the moſt ſtriking of the former kind may be

¹² The reader however may conſult Dr. RIDLEY's "Eight Sermons, on the Divinity and Operations of the "Holy Ghoſt."

reckoned

reckoned that inspiration, which communi- DISC.
III.
cated to Moses a knowledge of past events ;
which enabled him and succeeding Prophets
to foretel circumstances that should happen
in future times ; which directed the Evan-
gelists to record the ministry of our Saviour;
and impowered the Apostles to preach the
gospel.

It is scarcely possible for an attentive reader
to contemplate the book of Genesis, without
observing and admiring the peculiar *charac-
teristics* which distinguish the Mosaic from
all other writings. In accounting for the
origin of the World to which we belong, the
sacred Historian does not perplex us with a
confused jargon of opinions, multifarious,
subtile, fanciful, contradictory, and doubt-
ful: in terms ¹³ direct, and such as be-
come one who is conscious of truth, with
sublime simplicity he affirms, " In the be-
ginning God created the heaven and the
" earth ". Here we have at once a cause

¹³ See Preface to " The Sacred and Profane History of
" the World Connected," by Dr. SHUCKFORD, p. lxii.

¹⁴ Gen. i. 1.

DISC. adequate to the most stupendous effects,
 III. GOD OMNIPOTENT, who could call into being matter, which before his all-commanding word was pronounced, did not exist.— Would we make that most interesting of all inquiries, “Whence came Man?” the sacred Historian briefly tells us, “The LORD “GOD formed man of the dust of the “ground, and breathed into his nostrils the “breath of life.” Would we know whence it proceeds, that notwithstanding our bodies are thus frail, yet our souls are furnished with extraordinary powers, which bespeak a nature distinct from matter and superior to it? he informs us, “GOD created man in “his own image.” That question, which in a particular manner was agitated by Heathen philosophers, the question “whence “came evil?” Moses resolves in few words; “unto Adam God said, Because “thou hast hearkened unto the voice of thy “wife, and hast eaten of the tree of which “I commanded thee, saying, ‘Thou shalt

¹⁵ Gen. ii. 7.

¹⁶ Gen. i. 27.

¹⁷ See Maximus Tyrius, Diff. xli. f. 3.

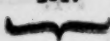
“ not

"not eat of it;" cursed is the ground for ^{DISC.} ^{III.}
"thy sake; in sorrow shalt thou eat of it all"
"the days of thy life; thorns also and
"thistles shall it bring forth to thee; and
"thou shalt eat the herb of the field: in the
"sweat of thy face shalt thou eat bread, till
"thou return unto the ground; for out of it
"wast thou taken; for dust thou art, and
"unto dust shalt thou return." Hence it
appears, that man, perverting the freedom of
his will, transgressed the law of his Maker,
and, being corrupted, was from that time
doomed to misery and death. To obviate
all conceptions that there can be in the Uni-
verse ¹⁹ two self-existent and independent
principles eternally contending for superior-
ity of power, the sacred historian shews the
absolute dominion of the LORD GOD over
the ²⁰ Tempter Satan. In the words of
condemnation pronounced on the serpent, is

¹⁸ Gen. iii. 17, 18, 19.

¹⁹ See Dr. PRIDEAUX's "Old and New Testament
"Connected," &c. vol. i. p. 253. part i. b. iii. edit. 1749.

²⁰ See Bp. SHERLOCK's "Dissertation 2d, on the Sense
"of the Antients before CHRIST, upon the Circumstances
"and Consequences of the Fall," p. 213. 215. ed. 1744.

DISC. the sentence of destruction that shall finally
 III.  crush the malignant efforts, by which this adversary of man is permitted for a season to make trial of our constancy in virtue. The origin of that hope, which has prevailed in all ages, that the state of man should be rendered more happy, is intimated in the promise made by GOD, that "the seed of the woman should bruise the head of the serpent²¹." The progenitors²² of mankind found comfort in this assurance, and the remembrance of it was never obliterated from the minds of their posterity. The first instance of a custom, most extraordinary and unaccountable upon any other persuasion than that of its having a view to some future²³ atonement, the first instance of sacri-

²¹ Gen. iii. 15.

²² See Bp. SHERLOCK's Discourse 3d, on the "Use and Intent of Prophecy," p. 64. edit. 1744; and Sermon the 8th of the Bampton Lecture, preached by Dr. White, p. 344. edit. 1st.

²³ See Bp. SHERLOCK's Disc. 3d, p. 73. on Prophecy, and SHUCKFORD, vol. i. p. 84. and Dr. STURGES's Disc. 7th, p. 124. See also Bp. SHERLOCK, vol. iv. Disc. 2d, p. 75. edit. 1764.

fice is described by Moses ; and from that ^{DISC.} description may be inferred the principle ^{III.} which renders sacrifice most acceptable to God. "Cain brought of the fruit of the "ground an offering unto the Lord ; and "Abel, he also brought of the firstlings of "his flock²³:" but they offered not their sacrifices to equal effect, because not with the same disposition of heart. We are warranted by St. Paul in concluding, that Abel appeared before the Lord with humble²⁴ faith in God's mercy and promise of a Redeemer ; but that Cain presumed on his own self-righteousness ; hence "the "Lord had respect unto Abel and to his "offering ; but unto Cain and to his offering, He had not respect²⁵."

These several circumstances, related by the sacred Historian, may be called *characteristics* of the Mosaic writings ; for, although after²⁶ deep research in the works of heathen authors, we might trace ves-

²³ Gen. iv. 3, 4. ²⁴ Hebr. xi. 4. ²⁵ Gen. iv. 4, 5.

²⁶ See CUDWORTH's "Intellectual System of the Uni-
"verse ;" and STILLINGFLEET's "Origines Sacrae."

DISC. tiges of some particulars recorded in the
 III. book of Genesis, yet no where shall we
 find all the same circumstances so comprehensively and unequivocally stated as by Moses.

And now it may be asked, Whence hath this Man such superior knowledge? That he was "learned in all the wisdom of "the Egyptians", we know of a certainty: but we are warranted in affirming, that with all their pretensions to superior wisdom, the Egyptians were absolute and gross idolaters, and that they attributed the production of all animated substance to causes "absurd as they are incompetent. From them therefore he could not derive his information respecting the unity of Godhead; nor by them could he be taught, that "God created every living creature "that moveth, which the waters bring forth "abundantly; and every winged fowl; the "beast of the earth; and every thing that "creepeth upon the earth"; doctrine of

²⁷ Acts vii. 22.

²⁸ See Diodorus Siculus, B. 1. S. 2 and 7.

²⁹ Gen. i. 21-25.

this nature directly contradicted the Egyptian tenets. DISC.
III.

It is indeed possible, that Moses might have received his sublime knowledge by tradition through successive ages from the Creation to his own time. But even then we must admit Divine Revelation to have communicated this knowledge in the first instance; for how, but by means of Divine Revelation, could our original progenitors have known facts antecedent to the existence of themselves or of the world? Put the case then either way, still the substance of Mosaic History respecting Creation must have originated from Divine Revelation. The only point to be determined is, Whether Moses received his knowledge by tradition of what was revealed to Adam? or whether his knowledge was by immediate inspiration communicated to himself? Now, if on the one hand it be considered, that many ages passed between Adam and Moses; that tradition is always liable to corruption; and that the danger of its being corrupted encreases in proportion to

DISC. the distance of time between the first who
III. makes known, and the last who relates a
 fact: if on the other hand it be recollected,
 that Moses was the instrument by which
 God wrought a marvellous deliverance for
 the Israelites; that he was endued with
 power to perform many miracles; that he
 was enlightened with the spirit of pro-
 phesy; that the will of God was made
 known to him from the Deity by such
 communications as were vouchsafed to
 no ³⁰ other Prophet from the time of Moses
 till the ministry of Christ; and if to this it
 be added, that our Lord himself appeals
 unto the Mosaic writings as containing
 the ³¹ commandments of God, and, as such,
 of Divine origin: all these circumstances
 being duly weighed, there will be just rea-
 son for concluding, that as Moses wrote
 the legislative parts under Divine influence;
 so also he related the history of Creation,
 and the facts subsequent, under similar in-
 spiration.

³⁰ Deut. xxxiv. 10.

³¹ St. Matth. xv. 3. 6.

But

But not only as a Historian was Moses ^{DISC.} enlightened by the Holy Spirit; as a Pro-^{III.}phet also he received the gift of inspiration. He predicts that God would raise up to the Jews, from among their brethren, "a Prophet like unto himself ³²;" he charges them "to hearken unto that Prophet;" he foretells the calamities which should befall their nation, if they were disobedient to him ³³. According to his ³⁴ prediction, CHRIST came; and the Jews are at this day suffering the evils denounced against them, for having ³⁵ rejected Him as the Messiah of God.

By the same inspiration spake the other Prophets, whose volumes are admitted into the body of Scripture, as Sacred Writings. To one of these only can we now turn our attention, and remark, among the prophe-

³² Deut. xviii. 15.

³³ Deut. xviii. 19. and xxviii. 49.

³⁴ See Bp. SHERLOCK's Disc. 6th, on Prophecy, p. 165. edit. 1744. and Bp. KIDDER's Demonstration, Part 1st, p. 30.

³⁵ See Bp. NEWTON's Sixth Dissertation on the Prophecies.

DISC. cies of the *Evangelical* Isaiah, but one most
 III. singular and striking passage. The previous sufferings, but subsequent recompence ; the previous humiliation, but subsequent glory ; the previous death, but subsequent immortality and triumph of Christ the Messiah ; how circumstantially are they described ! in what appropriated characters are they ²⁶ delineated ! In the application of prophecies, which in a double sense predict two events, that may happen at periods of time very distant from each other, there is a possibility of mistake ; but in the prophecy before us, where the several particulars are confined to one and the same person, and so confined as that with all their seeming contrarieties they must be accomplished in him, or be futile, there can be no possibility of ³⁷ misapplication. In Christ then these predictions, though containing

²⁶ See GRAY's "Key to the Old Testament," p. 368. ed. 1791.

³⁷ See Bp. SHERLOCK's Discourse 2d, on Prophecy, p. 35. ed. 1744. and PALEY's "View of the Evidences of Christianity," p. 72. vol. 2. ed. 1795, and Bp. SHERLOCK, vol. 3. Disc. 10. p. 263. ed. 1764, and Dr. STURGES's Disc. 7.

facts apparently irreconcilable, were nevertheless literally fulfilled; and thus the prophecy and its completion mutually illustrate and confirm each other. The prophecy points out the Messiah by marks so extraordinary, that whoever corresponded with them must be that exalted person: the completion proves that Isaiah, who so minutely portrayed those extraordinary marks, must have been enlightened with foreknowledge attainable by no human art; for God in His ³⁸ wisdom hath so far concealed from man the events of future time, that, commonly speaking, we know not "what a day may bring forth ³⁹:" but at the distance of seven hundred years did Isaiah foretell the afflictions which the Messiah was to endure for the sins of mankind, and the resurrection by which he was most fully to confirm his Divine mission. Here then

DISC.
III.

³⁸ Prudens futuri temporis exitum

Caliginosâ nocte premit Deus.

Hor. L. 3. O. 29. V. 29.

Τὴν δὲ μέλλοντων τετυφλωταὶ φραδαί.

Pind. Olymp. O. 12. 13.

³⁹ Prov. xxvii. 1.

DISC. is a proof indisputable, that Isaiah spake by
^{III.}
 inspiration ; a gift, which the Scripture peculiarly attributes to the Holy Spirit ; for (in the words of St. Peter) " Prophecy " came not in the old time by the will of " man ; but holy men of God spake as " they were moved by the Holy Ghost ⁴⁰."

As it is of great importance to the happiness of mankind, that the precepts, promises, and conditions of that religion which the Son of God came on earth to establish, should be delivered down to posterity by some authentic and lasting record ; it is reasonable to conclude, that in mercy and wisdom God would cause to be perpetuated what in mercy and wisdom He first ordained should be revealed. Such record is the Gospel History. In stating the *leading* facts and *main* doctrines of Christianity, the Evangelists and Apostles were directed by divine influence. For this assertion we have the authority of our Saviour's promise ; " the Comforter, which is the Holy " Ghost, whom the Father will send in my

⁴⁰ 2 St. Peter, i. 21.

“ name, He shall teach you all things, and
“ bring all things to your remembrance, DISC.
III.
“ whatsoever I have said unto you “.”
“ When He, the Spirit of Truth, is come,
“ He will guide you into all truth “.”

Again; as persons enjoined to preach the Gospel unto all nations, it was necessary that the Apostles should know the languages of all nations: such however was the condition of their lives, the period of their ages, and the continual distresses of persecution by which they were interrupted and harassed, that it was absolutely impossible for them, by any human skill, to acquire fluency in speaking the languages of those several countries, in which Christianity prevailed within forty years after our Saviour's death. How then was Christianity to be propagated by preaching? Behold a most powerful energy of the Holy Spirit! The Apostles “ were all filled with the “ Holy Ghost, and began to speak with “ other tongues, as the Spirit gave them “ utterance,” infomuch that “ Parthians,

⁴¹ St. John, xiv. 26.

⁴² St. John, xvi. 13.

“ Medes,

DISC. " Medes, Elamites, and the dwellers in
 III. " Mesopotamia, in Judea, in Cappadocia,
 " in Pontus, in Asia properly called " Pro-
 " consular; in Phrygia and Pamphylia; in
 " Egypt, and in the parts of Libya about
 " Cyrene, and strangers of Rome, Jews
 " and Profelytes, Cretes and Arabians,
 " heard the Apostles, who were known to
 " be unlearned Galileans, speak, each people
 " in their own tongue, the wonderful works
 " of God " . " That an event so unparalleled
 should excite astonishment, might naturally
 be expected: nor can we be surprised, that
 the immediate effect of St. Peter's first
 discourse to the multitude that witnessed this
 miracle, should be the conversion of three
 thousand souls, though in the very midst
 of Jerusalem, where Christ had been put
 to death by the Rulers, not many weeks
 preceding. The Spirit of the Lord was
 visibly operating, and prejudice itself was
 forced into conviction.

The gifts then of inspiration imparted to
 Moses and the Prophets, to the Evangelists

⁴³ See DODDRIDGE.

⁴⁴ Acts, ii. 4—9, 10, 11.

and

and Apostles, bear evident marks of Divine energy : but from the time that Christ's religion has been widely diffused, the grace of inspiration has been gentle and secret.

D I S C.
III.

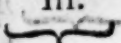
That the superiority of human nature over brute animals arises from our possessing mental powers, with which irrational creatures are not endowed, we are all of us abundantly conscious. That we duly estimate these distinguishing faculties cannot be culpable : but in this lies our folly and our fault ; through the conceit of vanity and an excess of self-esteem, we too frequently forget that Being, who is the author and giver of all abilities ; we forget Him to such a degree, that in nothing do we betray so much jealousy, as lest too little commendation should be ascribed to our own attainments, and too much efficiency attributed to the first cause, that made us what we are. But to every man it may with propriety be said, " What hast thou, that thou didst not receive ? and, if thou didst receive it, why dost thou glory as though thou hadst not received it ? " If, added to the capacity

⁴³ 1 Cor. iv. 7.

DISC. for executing the ordinary purposes of
 III. life, there exist in any man superior powers
 of creative invention, quick perception, sub-
 tile discrimination, exquisite taste, deep re-
 search, solid judgment ; however much the
 mind that is adorned with these faculties
 may have improved itself by application
 and exercise ; yet for its original constitution,
 and for the train of circumstances which
 have contributed to its information and
 culture, every man living is in the first in-
 stance indebted to Almighty God !

But if God enables us, in a greater or
 less degree, to attain knowledge and skill in
 concerns of human wisdom, by *natural*
 powers, He may ⁴⁶ enable us to attain
 knowledge of Himself, and understanding
 of religious truths, by *spiritual* powers. As,
 by the light of *reason*, He has qualified us
 for the purposes of life in this present state of
 things ; so, by the additional light of *revela-*
tion, He may direct us to prepare for ex-

⁴⁶ “ Can it be a question, whether we may not be se-
 cretly guided by an Omnipotent and Spiritual Director ?”
 says Dr. POWELL, with his usual good sense and sound judg-
 ment. See his 13th Discourse, p. 216—220. ed. 1776.

istence in a future state: and as by pre-DISC.
 serving the faculties of our bodies and ^{III.} 
 minds in perfect sanity, He gives us *natural*
 strength for the discharge of worldly affairs,
 so by continuing His influence on our pas-
 sions and affections, He may supply us with
spiritual strength for the fulfilling of those
 duties, that have God and Holiness for
 their sole objects! It must be allowed that
 God has *power* to impart as much, or as
 little, of divine help to our minds, as
 He may judge proper. But if it be *possible*
 for God to do this, let us see if it be
probable that He should thus act. Now
 confessedly the *rational* part of creation is
 more noble than the *irrational*; and the
rational soul in man is more excellent than
 the *material* body, which, when devoid of
 the soul, has no reason. We see, feel, and
 acknowledge that God exercises his provid-
 ence for the *irrational* parts of the crea-
 tion, and for the *material* body of man: but
 according to every idea we can form of
 Divine wisdom, it is just to conclude that

DISC. God should have greater regard for the
 III. *nobler*⁴⁷ than for the *inferior* works of his
 hands, greater regard for the souls than for
 the bodies of men : and upon the same
 principle it is just to conclude, that if man
 be destined for immortality, God should
 rather provide for his well-being through a
 state of eternity, than for his existence in
 a condition merely transient. Allowing
 then that God doth exercise a providence ;
 that there are in the world rational and
 irrational parts ; and that rational powers
 are more noble than material substance ;
 allowing these points (which scarcely any
 one will deny) we may presume it is not
 only *possible*, but *most probable*, that God
 should assist the mind of man by divine
 influence⁴⁸, in order to direct and conduct
 him

⁴⁷ See Dr. STURGES's 9th Sermon, p. 159. ed. 1792.

⁴⁸ Not *compelling*, but *persuading* ; for of this nature is
 the whole of the Christian dispensation, according to the
 following very judicious remarks of Chrysostom on the
 calling of St. Paul, and on the divers methods adopted
 by Divine wisdom for the reforming of man :

him to his ultimate and consummate happiness. DISC.
III.

The deductions of reason, on this subject, are confirmed by the general representations of Holy Scripture.

That man by nature is sinful in his disposition, weak in his powers to resist temptation, blind in his discernment of religious truths, and of himself insufficient either to think so rightly, or act so piously, as becomes a servant of God most Holy; from the testimony of antiquity profane⁴⁹ and sacred, concurring with the experience of our own hearts and

Συ δε ακουον ταυτα, μη αναγκασην την κλησιν ειναι νομιζε, ηδε γαρ αναγκαζει ο Θεος· αλλ' αφησιν κυριως ειναι προαιρεσεων και μετα κλησιν. CHRYSOSTOM, vol. vii. p. 592. A. ed. Paris, 1616.

Επειδαν γαρ ικοντας ειναι βεληται καλως, αλλ' ηκ αναγκη και βια, ειδησιν αυτω και μεθοδω· ου δια το αυτη αδυνατον, απαγεις· αλλα δια το απθινος το ημιτερον. Αυτω μιν γαρ εξεσι νευσαι· μοινοι, μαλλον δε ειδησαι· μοινοι, και ποιησαι· παντα απερ αν βεληται· ημεις δε απας ιαυτων γενομενοι κυριοι, ηκ ανιχομιδα· παντα υπακουειν αυτω· Εαν ην ακοντας ελκυση, οπερ ιδωκιν, αφαιρεσεται, την της εξουσιας λεγω ελευθεριαν. P. 605. D.

⁴⁹ Peccavimus omnes; alii gravis, alii leviora, alii ex destinato, alii forte impuls, aut alienâ nequitia ablati: alii

DISC. and conduct, and with observation of life
 III. and manners prevailing in the world, we
 learn to a demonstration positive and certain. If then we become so regenerate, as that our appetite for vice should be changed into a love of virtue; our frailty be strengthened by firm resolution; our ignorance of Christianity be converted into real faith of the heart, that Christ by his death is the Author of our salvation; and if our souls, being animated with good desires, should persevere in performing good actions; here are effects, which nothing in mere nature is competent to produce. Reason, therefore, bids us look to some higher cause, and

in bonis consiliis parùm fortitèr stetimus, et inopotentiam inviti ac renitentes perdidimus.

SENECÆ de Clementia, lib. i. f. 6. ed. 1613.

Inter cætera mortalitatis incommoda, et hæc est caligamentium; nec tantum necessitas errandi, sed errorum amor.

SEN. de Ira, l. ii. f. 9.

Quis est iste, qui se profitetur omnibus legibus innocentem?

SEN. de Ira, l. ii. f. 27.

See also p. 172. of Dr. RIDLEY's Eight Sermons, ed. 1742.

Scripture

Scripture points out to us the true source of our renovation. Did converts from heathen-
ism in the primitive age of Christianity cease to be "foolish, disobedient, deceived, serving
"divers lusts and pleasures, living in malice
"and envy, hateful, and hating one another"⁵⁰ ? This change of their hearts St. Paul attributes to "the renewing of the
"Holy Ghost".

⁵⁰ Tit. iii. 3. "*We ourselves* (says St. Paul) were "foolish," &c. Whether the apostle is in these words, to be understood literally, as having himself been subject, before his conversion, to some of the vices here reprobated; or whether he means only with his usual address to soften the displeasure of the Gentile converts, and therefore on himself, as well as on them, passes this general censure; in either case we may collect from this passage as from 1 Cor. vi. 11. Eph. ii. 3. Col. iii. 7. Rom. v. 19—32. what *probably* would have been our moral condition had not our country been blessed with a knowledge of the gospel: for there is no reason to suppose the morals of heathen Britain would have been more pure and perfect, than those of heathen Greece, or heathen Rome. Is not then the Gospel "a pearl of great price?" And should we not most anxiously take heed, lest "the light that is in us become darkness?" lest we change Christianity for a system of gross ignorance, and its usual attendant, gross vice!

⁵¹ Tit. iii. 5.

G 3

And

DISC. And if it be our happy condition, to
 III. have abandoned our vices, resigned our
 prejudices, conquered our passions, embraced the Gospel, followed its precepts, relied on its promises, and prayed most earnestly for strength to persevere in the spiritual course we may have begun; if such be our happy condition, let us be neither ashamed, nor afraid to confess the truth, that we owe it, and should be thankful for it to the same HOLY SPIRIT, by whose influence our minds are enlightened to discern, encouraged to pursue, and assisted to perform moral and religious duties. And that such may ever be our happy condition, let us pour forth our supplications and "bow our knees unto the FATHER
 " of our LORD JESUS CHRIST, that He
 " would grant us, according to the riches
 " of His grace, to be strengthened with
 " might by his SPIRIT, in the inner
 " man; that CHRIST may dwell in our
 " hearts⁵²."

⁵² Eph. iii. 14. 16, 17.

Now

Now to that SPIRIT, which in nature is DISC.
III.
divine, in greatness incomprehensible, in
operations powerful, in blessings⁵³ good;
be ascribed, in Unity of Godhead with the
FATHER and the SON, all honour, might,
majesty, and dominion, for evermore.
Amen!

⁵³ Το μὴ διὸν τῇ φύσει, το ἀχωρητὸν τῇ μεγέθει, το δυνάτ.,
ἐν ταῖς ἐνεργίαις, το ἀγαθὸν ἐν ταῖς ἐνεργισίαις, μὴ ὑπερφωσομένη
μὴ δοξασομένη; BASIL; quoted by Dr. RIDLEY, p. 16.

Πνεῦμα τι το προφητικὸν σέβεται καὶ προσκυνῶμεν, λόγῳ καὶ
ἀληθείᾳ τιμῶντες.

JUST. MARTIN; quoted by Dr. RIDLEY, p. 17.

DISCOURSE IV.

On the different Sentiments which are entertained at different Periods of our Age.

I COR. xiii. 11.

*When I was a Child, I spake as a Child,
I understood as a Child, I thought as a
Child; but when I became a Man, I put
away childish Things^{*}.*

DISC.
IV.

THE immediate design of the Apostle in the use of these expressions, was by an apt similitude forcibly to represent, that whatever might be his knowledge of the Christian dispensation during the present

^{*} Among the "Discourses on various Subjects," by Dr. POWELL, there is an excellent one on this text.

confined

confined state of his intellectual faculties, DISC.
IV.
yet, comparatively speaking, it was but little better than mere ignorance, when contrasted with that more clear and more perfect understanding of Divine truths, which would enlighten his mind when its powers were more enlarged in a future life, the concerns of which would be altogether spiritual. But the words may be taken by us in a literal as well as a figurative sense; and we may first apply them to the purpose of remarking the different² conceptions of the same objects, which men of serious reflection entertain at different periods of their age.

The law, which regulates and pervades this system of the universe, to which we belong, is that nothing connected with it should be at once³ perfect. Accordingly we see that mature improvement is the

² The Spanish Proverb says, *a wise man changes his mind, a fool never will.*

SPECTAT. No. 78.

³ See Bp. BUTLER's *Analogy*, Part ii. ch. iv. p. 281. 282. edit. 6th.

result

DISC. result of progressive * advances, carried on
 IV. from beginnings commonly slight and in-
 considerable, and pursued to the utmost
 extent of refinement, which the condition
 of things now existing, and the peculiar
 qualities of the object to be improved,
 are capable of admitting. In the works
 of Divine Creation, as in those of human
 art, the force of this law is equally observ-
 able. Whether we look to the inanimate
 or animate parts of the globe, we shall find
 this decree operating with uniform influ-
 ence'. Before we can gather the full ear
 of corn, we must patiently wait to see first
 the tender blade, and then the more firm

* *Omnium enim rerum principia parva sunt; sed suis progressionibus usa augentur: nec sine causâ: in primo enim ortu inest teneritas et mollities quædam, ut nec res videre optumas nec agere possint: virtutis enim beatæque vitæ (quæ duo maxumè expetenda sunt) serius lumen adparet. Multo etiam serius ut planè, qualia sint, intelligantur. CIC. de Finibus, l. v. 21.*

⁵ It is plainly *not* the method of nature, in other parts of the creation, to obtain her ends *instantaneously*. See "Divine Benevolence asserted," by Dr. BALGUY, p. 71.

stalk,

stalk*. Before we can pluck the fruit of DISC.
a tree, the tender plant must be converted ^{IV.}
into a robust trunk. For every species of
animal existence, whether in the air, the
earth, or the waters, a similar progression
from the imbecillity of first production to
the comparative strength of full growth,
is universally ordained. The earth itself
performs its revolutions, not so as that
every part should at once have broad noon;
but that dawn of light, and morn should
precede the mid-day. Let these illustrations
be now applied to man. As in his body⁷,
so

* In the first period of life, children are not capable of distinguishing right from wrong in human conduct; neither are they capable of abstract reasoning in matters of science. Their judgment of moral conduct, as well as their judgment of truth, advances by insensible degrees, like the corn and the grass.

We may observe a similar progress in the faculties of the mind: for there is a wonderful analogy among all the works of God, from the least even to the greatest.

Dr. REID on the "Active Powers of Man,"

Ess. 3. c. viii. p. 253. ed. 1788.

⁷ *Natura igitur corpus quidem hominis sic et genuit et formavit, ut alia in primo ortu perficeret, alia progrediente ætate fingeret.*

Animum

DISC. so in his intellect, he arrives at matur-
 IV. ity by successive progress. In his youth,

the senses, the memory, the imagination, are the characteristic faculties. At the earliest period of manhood, reflection on what the senses have imparted, the memory retained, and the imagination conceived, begins to operate. Habits of reflection lead on to judgment; and judgment, as the effect which ultimately proceeds from the due exercise of abilities antecedently acquired, directs man to form his opinions on subjects important to his happiness: such are, pleasurable amusements; condition of life; the actions of all persons with whom he is more immediately connected; the civil polity, by which his person, his freedom, and his property are to be secured; and the truths of that religion which claims observance, as being the revelation of God's

Animum autem reliquis rebus ita perfecit ut corpus.—
 Quod autem in homine præstantissimum atque optimum
 est, id deseruit, etsi dedit talem mentem quæ omnem vir-
 tutem jam accipere posset—sed virtutem ipsam inchoavit:
 nihil amplius.

Cic. de Fin. l. v. 21.

will

will to man. Whatever has reference to either DISC.
IV.
of these concerns, most commonly engages, and indeed most justly demands his attention.

In his conceptions then of the manner in which his leisure hours may be spent agreeably; of condition in life; of conduct in individuals; of civil institutions; and of Christian doctrines; it is probable he will experience considerable changes through the progress of his age: and this, not from any instability of mind; but from having taken a more enlarged view of all subjects that have occurred to his thoughts; from more thorough acquaintance with all circumstances; from more extensive information, deeper reflection, greater strength for conclusive reasoning, and firmer grounds for solid judgment^{*}.

In nothing does the opinion of mature age more widely differ from that of youth, than with respect to the pursuits of pleasurable amusement. In the ardour of early

^{*} Ἡ γὰρ τῶν λόγων κρίσις, πολλῆς ἐστὶ πειραστέωτατος ἐπιγινώσκουσα, says Longinus (sect. 6.). He might with equal truth have added καὶ τῶν πράξεων.

days,

DISC. days, the mind seeks with avidity every

IV.

object that is new, every scene that is animating, every engagement that can call into action the bodily powers: and whatever is not recommended by novelty, whatever requires repose, or demands the application of intellect, appears then to be dull, insipid, and uninteresting. But follow the same mind to that time of life, when the habits either of professional learning, or of active employment, operate with the strongest force. To the man of letters disengaged from weightier concerns, either the works of imagination, or sober reflection, or social converse, amidst the calm serenity of undisturbed quiet, afford the most exquisite delight⁹: and the man of business finds

his

⁹ Neither ignorant of life, nor morose in disposition was that accomplished moral Poet, who hath expressed the change of his mind from a love of lighter pleasures to a relish for others of a graver cast, in these different passages:

O rus! quando ego te aspiciam! quandoque licebit
Nunc veterum libris, nunc somno, et inertibus horis
Ducere sollicitæ jucunda oblivis vitæ!

HOR. 2 Sat. vi. 60.

Ergo

his greatest relief in rural retirement and domestic comfort. To each of them his own simple method of recreation is much more satisfactory, than many of the modes by which intervals of leisure are often filled up, at the expence of inconvenient trouble and perhaps injured health to those,

DISC.

IV.

Ergo ubi me in montes et in arcem ex urbe removi,
Quid prius illustrem satyris, musâque pedestri?

2 Sat. vi. 16.

Non eadem est ætas; non mens.

1 Epist. i. 4.

Nimirum sapere est abjectis utile nugis,
Et tempestivum pueris concedere ludum:
Ac non verba sequi fidibus modulanda Latinis,
Sed veræ numerosque modosque ediscere vitæ.

2 Ep. ii. 141.

See also 1 Sat. vi. 104.—1 Epist. vii. 35.—1 Epist. x. 8.
1 Epist. xiv. 16. Yet however much he preferred his own pursuits, he censures not those of another, unless immoral or out of character; but with his usual good humour gives this advice;

Nec tua laudabis studia; aut aliena reprædes.

1 Epist. xviii. 39.

allowing no one to indulge himself in that conceit and spleen, against which men of retired habits should particularly guard themselves.

whom

DISC. whom the strength and sprightliness of
IV. youth have forsaken.

The conceptions of young minds are generally erroneous, in mistaking the causes from which the happiness of external condition arises. Captivated by the parade, and beguiled by the ease of opulence, they conclude these to be the sources of felicity; and therefore annex ideas of supreme enjoyment to the high rank in which opulence abounds. And judging only from the labour and frugality incident to other classes, they form an opinion, that even the middle order of society must be less happy than the higher. But a more true estimate of wealth and situation leads us to more just conclusions. High rank hath indeed the *means* of unspeakable happiness; for it hath power to do good, superfluity to relieve the distressed, opportunity for enjoying rational pleasures, and what is of no small value, ability to be independent. If however to the possessor of these *means*, there be wanting a *mind* capable of applying them

to purposes, that will promote the ends for DISC.
which affluence should serve, purposes from ^{IV.}
which alone can arise mental satisfaction;
in that case rank and its glittering appendages add nothing to human happiness. Much less does exemption from useful employment tend to that effect. Weariness and disgust not unfrequently obtrude themselves on him, who wants occupation "either of body or mind. On the contrary, a cheerful and contented disposition is usually found in those, who divide their time between rest and labour. Commonly speaking then, it is not so much from the condition itself, as from the *right use of it* that happiness arises to high rank. And upon a general view of the middle, compared with higher ranks, perhaps it may be truly said, that where in the middle rank there is competency the fruit of industry, and where the heart

"Surgit amari aliquid, quod in ipsis floribus angat,
Aut quod conscius ipse animus se fortè remordet
Desidiose ætatem agere. LUCR.

See CICERO de Finibus, l. 5. f. 20, 21.

See Dr. BALGUY's "Divine Benevolence asserted." p. 36.

DISC. is right to God and man, pure from evil
 IV. intention towards any person existing, erect
 above mean and abject thoughts, and ready
 to perform kind offices on all occasions;
 in that case, there is little, if any disparity
 with respect to real satisfaction, on the side
 of exalted station.

Of actions palpably vicious and dishonest, a mind not corrupt will uniformly retain the same opinion. Whatever in itself is morally bad, must stand condemned by us at every age of our life, if our passions have not grossly perverted our reason, and if we ourselves are not depraved. It is not then of cases notoriously wicked that we are now speaking: of them there can be in us no diversity of sentiment. But the common occurrences of every day present to our observation an infinitude of actions, which, if taken abstractedly and without reference to any other circumstances, are of a nature indifferent; and the rectitude, or impropriety of them, depends entirely on various considerations to be regarded in the person who acts. The occasion, in its full extent, to which he

he must suit his measures; the principles from which his purpose originated; the views with which he adopted this or that manner of forwarding his design; the means with which he was furnished for executing it; the difficulties with which he had to contend in his progress; the particular obligations of duty which either his station, or age, or profession, might require of him; and perhaps many other minute points, which, however immaterial they might appear to cursory observers, may nevertheless be of great moment to the party immediately concerned; all these particulars must be taken into the account as the probable grounds on which his conduct was directed, before we can pronounce the common actions of any one near us to be either praise-worthy or blameable¹². But in the season of ardour and inexperience, we

DISC.
IV.

¹² Παν πρᾶγμα δυο εἶχει λαβας; "Audi alteram partem;"
"There are two sides to every question;" are proverbial sayings, replete with good sense, and founded on accurate observation and practical knowledge of human

DISC. are prejudiced by first views: and alike
 IV. impatient and incapable of making inquiry into the intrinsic merits or demerits of what we perceive done, both in affairs of moment and in common behaviour we often censure what deserves commendation, and as often applaud what should rather be reprehended. Thus, eager to pursue our own inclinations, and incompetent to estimate the blessings of education, we are not much disposed ¹² to regard with affection those who either check our vicious tendencies, or who enforce diligence in the acquisition of learning: the greater portion of our favour is bestowed on others, who suffer us to persist in follies, without admonition, and to misapply our time and talents, without reproof. Discerning not the bounds, which separate liberality from profusion, to the squanderings of the pro-

concerns. And happy is it both for themselves and the community, when the tempers of men incline them to seize the right handle; to hear the better part; and acquiesce in the more favourable side.

¹² The expressions of Horace, "*Monitoribus asper*"—"Prodigus æris," A. P. 163, 4: and of Aristotle, οἰο-
 θυμοι—ευελπίδες—φιλογεῶντες—ευτραπῆλοι. Rhet. 2. 12. ed. Oxf. are here illustrated.

digal

digal we give the name of generosity, and DISC.
deem the bounties of the prudent no marks IV.
of beneficence. Alive to resentment, and
hasty for revenge, we annex the idea of
heroism to implacability, and impute for-
giveness of injuries to want of spirit. If
we can bring ourselves to somewhat like re-
conciliation, yet as we are neither habituated
to the governing of our anger, nor enlarged
in our knowledge and views of things,
we suffer trifles to renew our animosity¹³,
and think the same irritability laudable in
others. Little conversant with affairs of
the world, and as yet untaught that every
end requires corresponding means condu-
cive to it; that such means it is not always
in our power to command; that the same
object wears not to all persons alike the
same appearance; that on many occasions
the prejudices, the tempers, the humours of
others must be consulted, and suitable op-
portunities for making impressions on their
minds be attentively observed and season-

¹³ Seu calidus sanguis, seu rerum inscitia vexat
Indomitâ cervice feros. HOR. 1 Epist. iii. 33.

DISC. ably embraced; untaught in this complica-
 IV. tion of human concerns, which usually re-
 tards dispatch, and frequently creates invinc-
 ible impediment to the accomplishing of
 our wishes; through self-confidence and
 sanguine hope we are assured success would
 have attended us, where persons more ju-
 dicious have either abandoned the under-
 taking, or have experienced an unfavourable
 event. In the love of truth being ourselves
 ingenuous, but in our manner of shewing it
 often intemperate, the rude and uncivil we
 call open and sincere, and mistake disgusting
 sourness for plain honesty. Though we are
 prone to treat with ridicule the foibles
 of others, yet we are provoked by retalia-
 tion, as if it were an insult; for, through
 want of self-inspection we are ignorant
 of ourselves, and we forget that he who
 retorts was not the aggressor.

Such then being some of the miscon-
 ceptions, under which with regard to the
 actions of other men we frequently labour
 in the days of our youth, let us now con-
 sider the effect which advancing years
 very commonly produce on our judgment.

Observing

Observing that inordinate indulgence of DISC.
appetite is destructive to health, to under-
standing, to reputation; and finding that IV.
proficiency in no art or science can be attained but by efforts of industrious application, we recall to our memories, and respect as our best friends, those who curbed our passions, when they required the strongest¹⁴ check; and who impelled¹⁵ us to assiduity in cultivating our abilities. Circumscribed as many are by the limits of mediocrity in temporal possessions, and unavoidably obliged as all are to adapt their expences to the measure of their property, we are sensible that frugality is the foundation of generosity; and that

¹⁴ Αταμνυτοί γὰρ τῶν ἡδονῶν ἢ ἀκμῇ, καὶ ἐκπληττικοί, καὶ χαλῶν δοκῶντες· ὥστ' οἱ μὴ τῆς ἡλικίας ταύτης ἐξῆρμαιώς ἀντιλαμβάνομενοι, τῇ διανοίᾳ δίδοντες ἐξῆσαι ἐπὶ τα ἀδικήματα λαμβάνουσι. PLUTARCH, de Educatione Liberorum.

¹⁵ Let the Author of these Discourses in one instance be allowed to speak of himself. Here then he cannot omit to express his gratitude for the encouragement he received from Rev. JAMES MAPLETON and Rev. BENJAMIN WEBB, his Masters in Grammar, at ODIHAM, HANTS; and from Rev. Dr. JOSEPH WARTON, and Rev. THOMAS COLLINS, in his higher pursuits of Literature, at WINCHESTER COLLEGE.

DISC. frequently the giver of a small donation
 IV. is more truly liberal, than he who without thought and without inconvenience more largely contributes. From having felt the inquietude of mind and disorder of the reasoning faculties, which anger has occasioned in our own bosoms; from having noticed the extravagant and absurd acts, by which persons resentful degrade themselves in the estimation of the more moderate; from having found it a work infinitely more difficult, and therefore more manly to govern, rather than obey the impetuosity of our temper; from having discovered that a disposition unknowing¹⁶ how to relent is odious in a society of civilized manners, and suitable to none but a savage barbarian; from a sense too, that we ourselves often need forgiveness, but that pardon we cannot expect, if none we grant; from all these considerations we love the person, who with patience will endure provocations,

¹⁶ ——— Αἶδης τοι ἀμύληχος, ἢ δ' ἀδαμαστος·

Τηνκα καὶ τι βροτοῖσι διὰν ἰχθυσας ἀπαντῶν.

Il. ix. v. 158.

See also v. 592, &c. and the fine allegory in the same book.

and on easy terms will consent to recon-
ciliation. When obstacles in the way of
some desirable end have frequently im-
peded the career, in which we fancied we
could proceed without difficulty or hin-
drance; and when we have been taught
that others, no less than ourselves, are
tenacious of some preconceived opinions,
influenced by some habitual disposition, and
fluctuating in their inclination; we are
then convinced that however excellent and
advisable a measure might be in itself,
yet frequently it is not practicable, and
therefore must be relinquished, from a cause
which neither wisdom nor zeal can control,
the necessity of the case. If we have
learnt it not from reflection creditable to our
understanding, we shall at least have been
made to know it from the resentment we
have provoked, that truth and frankness,
if they mean to be useful, must in their
application be discreet, and in their language
delicate. Self-knowledge will at last have
taught us, that we need not look beyond our-
selves to find instances of folly; and that un-
less

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DISC. less we would bring on ourselves and hear
 IV. with unconcern, reproach from others, we
 must forbear taking the unwarrantable liberty of ridiculing them. And thus having been ourselves placed under a greater variety of circumstances, and having attended to the modes of acting which in a diversity of cases we have been compelled by those circumstances to adopt; having moreover learnt that men in general, constituted as they are of passions the same in kind, though different in degree, do in similar situations act nearly on similar principles; we are commonly disposed to judge with candour and to pronounce condemnation on no man, till we have heard the reasons of his conduct fully explained, and the grounds of such reasons impartially disclosed¹⁷.

As
¹⁷ Changing but the terms, we may adopt for judging of moral conduct the critic's rule for examining poetry and painting:

— Know well each ancient's proper character,

His fable, subject, scope, in every page,

Religion, country, genius of his age.

POPE's *Ess. I. on Criticism*, v. 119.

Some

As thus we change our sentiments on DISC.
the actions of individuals, we correct them ^{IV.}

no less on concerns of civil polity. For,
we apply the same candour in judging of
public as of private measures; and con-
ceive that were the motives for such mea-
sures understood, the authors of them
would be justified. In our earlier years
we are totally unacquainted with the
“ secret lets and difficulties, which in
“ public proceedings are innumerable and

Some figures monstrous and mishap'd appear,
Consider'd singly, or beheld too near;
Which but proportion'd to their light and place
Due distance reconciles to form and grace.

POPE'S ESS. I. on Criticism, 171.

According to this remark of a master critic,

Ut pictura poesis erit; quæ, si propius stes,
Te capiet magis; et quædam, si longius abstes.

HOR. A. P. v. 361.

See in JUNIUS'S "CATALOGUS," &c. p. 153. what is
related concerning two statues of Minerva, produced the
one by Alcamenes, the other by Phidias.

The inference to be drawn from all this is, that moral
actions, like works of art, must be viewed each in its
proper light, with all concomitant circumstances and in-
tention proposed, taken into consideration.

“inevi-

DISC. "inevitable " : " but when observation of
 IV. facts hath made us sensible, how arduous
 a task it is to secure obedience to the laws,
 in a system which combines different and
 opposite principles, and which, though it
 supports order, yet subjects every indivi-
 dual to the least restraint that can possibly
 be laid on him consistently with the ends
 and purposes of civil society; when ex-
 perience hath taught us this knowledge,
 we do not hastily and for slight imper-
 fections " go about to persuade the mul-
 " titude, that they are not so well governed
 " as they ought to be " . "

Let us now consider the influence of
 mature age on some opinions of a religious
 nature.

At that period when they first begin to
 think of religion, many, forming their
 judgment from the simplicity of Christian
 Elements, are led to conceive, that for the
 understanding of the Sacred Writings no-

¹⁸ HOOKER'S Ecclesiastical Polity, B. i. c. 1.

¹⁹ HOOKER, *ibid.*

thing

thing more is necessary, than the knowledge of words in the Hebrew and Greek tongues.

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They have it yet to discover, that if they would learn to interpret the whole body of Scripture, by which Christian Elements are introduced, established, and illustrated, they must become acquainted with particulars various in kind, and wide in comprehension. The idiomatic phraseology of the languages in which the Scriptures are written; the object of Types and application of Anti-Types; the views and completion of Prophecies; the scope and connexion of the Old and New Testament; the manners, customs, opinions, times, and places, to which allusion is respectively made in the several passages to be explained; all these circumstances demand consideration, before a complete and faithful exposition can be given: added to which must be a readiness in comparing texts that are to be collated, and ability in thence drawing a just conclusion. He who is content with hastily and superficially perusing the *words* only of Scripture, will
long

DISC. long remain ignorant of the many qualifications requisite for the forming of a biblical scholar, and must be incompetent to the work of interpretation. But when the mind hath begun to investigate the *sense* of Scripture, it then perceives its inability to make any effectual progress without continual reference to those rules of criticism ²⁰, which are suitable to the style and genius of Holy Writ, and without the concurrent aid of philology in all its branches. Experience of this nature creates in us reluctance either to propose, or adopt novel opinions concerning first principles in religion; and renders us properly cautious how we reject interpretations given by men, who were known to have devoted their time and talents for many successive years, to the sole employ-

²⁰ Such for instance as those contained in the "Philologiæ Sacræ Libri Quinque," of GLASSIUS.

See also Dr. MACKNIGHT's Essay, "Of the right Interpretation of Scripture," in his, "New Literal Translation of all the Apostolical Epistles," vol. iv. p. 383. with the original text.

ment of examining and illustrating the DISC.
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Again; to the study of the Scriptures others come, bringing with them indeed serious attention; but through that intellectual presumption, which attends inexperience, they bring also a disposition to adopt no doctrine, which is not perfectly within the comprehension of their own reason. Long reflection however teaches us that Revelation professes to communicate more than reason could have made known to us; and that God and his ways, which are the subjects of Revelation, are far above the capacity of man. Man is finite, God infinite in understanding. Man sees but some few years; the sight of God extends through eternity. Man can argue only on human principles; God may have counsels and motives for acting, not indeed irreconcilable, but impenetrable to human wisdom. Man is limited in all his powers; but God can do all things which imply not contradiction. Man can give but little account of his own nature

DISC. ture²¹: the nature of Divine Essence he is
 IV. } utterly incapable of comprehending. From
 not having observed that the compass of reason cannot be enlarged beyond a certain point; and from not having considered the ineffable disparity between God and man, between things Divine and human; many at their first application to the study of the Gospel have received the doctrines of atonement and of the Trinity, with degrees of doubt, because they could not understand how Divine Justice could be satisfied with the death of an innocent person; or how the same essence could be so communicated, as that the Godhead of the Father, of the Son, and of the Holy Spirit should be but One. Patient investigation, however, at length teaches them, that it is not required of them to understand *how*²² these things can be. God reveals

²¹ See Dr. REID on the "Intellectual Powers of Man," Essay 2. c. i. p. 75.

²² Since then to comprehend the reason and nature of things, is neither necessary to our believing the reality of

reveals the facts, and therefore they cannot but be true. And repeated experience that we believe most firmly many other facts, for which however we cannot account, convinces us that it is entirely consistent with reason to believe the Gospel doctrines, though by man inexplicable. Thus; that the world exists, we have ocular demonstration; and that God created it, we can prove to moral certainty; but *how* his Almighty Word could call into existence things which before had no being; *why* He formed the world after the manner we now behold it, or *why* He formed it at all; these are questions which cannot be explained, nor indeed are ever asked by sound reasoners. With respect to the doctrines of atonement and the Trinity, the case is similar. That these doctrines

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of them, nor yet to our receiving benefit and advantage from them; how comes it to be necessary that in religion there should be nothing that we do not understand?

Bp. SHERLOCK's Disc. i. vol. i. p. 61. edit. 5th;
and Disc. iii. vol. iv. p. 103, 104.

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exist

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exist in the Gospel, we are persuaded by the interpretation of many passages to that effect. We believe that He, who delivered those doctrines, spake what in his superior Wisdom He knew to be true; the doctrines themselves, therefore, we admit on that account; but *how* or *why* the death of Christ is thus efficacious; or *how* the Father, Son, and Holy Spirit are united in one Godhead, are questions we do not pretend or think it necessary to solve, because Revelation hath not explained them, nor hath God required of us such knowledge ²³.

It is one part of wisdom to be sensible of our ignorance; and one mark of courage not to fear confessing that of some things we are ignorant. In the pride of youth, we neither feel that our understanding is limited; nor, if we did feel it, would jealousy, lest our abilities should be depreciated, permit us to acknowledge any imperfection of that nature, even though it be unavoid-

²³ See Dr. STURGES's Discourse 5, p. 84.

able. When, however, our researches have often been obstructed by utter impossibility to unfold primary causes; and when we have learnt to think it more puffed with to pretend having powers which man cannot possess, than freely to own that with many particulars of an abstruse kind we are unacquainted; we hesitate not to reply, "*we do not know*"²⁴, when the reasons which made the death of Christ a condition of mercy towards man, and when the essential nature of Deity are asked²⁵ of us. To God's infinite Wisdom and unerring Word we refer all such difficulties: under conviction of the one and sanction of the other, we resign our former prejudices; and believe the doctrines revealed unto mankind assuredly for no other purpose, than to increase their happiness by improving their morals and their religious knowledge.

²⁴ See Dr. STURGES's Disc. 7, p. 122. and Bp. SHERLOCK's, vol. iv. Disc. 2, p. 72. ed. 1764.

²⁵ See Bishop CONYBEARE's Sermon on Mysteries; in vol. iii. ENCHIRIDION THEOLOGICUM.

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Having thus far noticed and endeavoured to account for the different conceptions, which many persons have entertained at different periods of their age, we may now briefly remark on the figurative sense in the words of the Apostle; by which he would intimate the increase of knowledge which will enlighten our souls, when we are raised to a life immortal. That such increase will *probably* ensue, we have reason to expect from analogy. For, not only are men more intelligent than children, but generations of men become wiser as they advance in succession. Hence we find, that of the objections²⁶, which the disputers of old brought forward, as irreconcilable with the Divine

²⁶ “ Had the Epicurean Atheists of old, or the forementioned modern Astronomer, duly examined these things, they would not have so rashly pronounced concerning the *faultiness* of the Creation; they would have seen on the foregoing principles, that what upon their hypotheses is so irregular and uncertain, is in reality most uniform and determinate; and that all their complaints are founded upon their ignorance of the true System of the World.” See “ Enquiry into the Cause and Origin of Evil,” by Dr. JOHN CLARKE, p. 125, ed. 1720. See also Dr. BENTLEY’S “ Confutation of Atheism,” Sermon 8, S. 10.

Attri-

Attributes, many proceeded entirely from DISC.
ignorance of facts, which have since been ^{IV.}
discovered by physical inquiries: and of
the cavils, which in past centuries the sceptics made to the Scriptures, many were founded in want²⁷ of that critical and historical knowledge, which has been since more widely diffused through the whole body of Christians.

Moreover, from the manner in which God by gradual Prophecies, at first obscure, then somewhat more plain, and finally distinct, revealed the coming of the Messiah; and from the order in which Christianity, the better Dispensation, succeeded the Jewish œconomy, which was but a preparatory introduction to a more excellent covenant; from these methods of proceeding in the Divine Administration we might conclude, that degrees of improved knowledge in

²⁷ In MICHAELIS's Introduction to the New Testament; JORTIN's Remarks on Ecclesiastical History, vol. i.; GRAY's Key to the Old Testament; and HARMER's Observations on divers Passages of Scripture; the Reader will find this assertion proved true.

DISC. truths respecting the nature of God and the
 IV. means appointed for Man's Redemption,
 will hereafter be communicated in that state
 of existence, to which we are progressively
 approaching.

To the same conclusion we are also led, by consideration of the comparative difference which necessarily subsists between a state imperfect and perfect. Our present condition is imperfect, and to it are adapted all our faculties²⁸. The mind now perceives through organs, which even in their utmost vigour are but limited in their powers; and which by various accidents lose the force even of those limited powers. Our future condition will be perfect; in that we shall probably be endued with more clear perception through the means of bodily organs, proportionably improved; and as the powers of perception, so also those of our understanding, may be infinitely more enlarged.

²⁸ See Dr. REID, on the "Intellectual Powers of Man," Essay 2. c. i. p. 76, 77. 80. 105. ed. 1785.

Such

Such grounds for hoping this will be the case, we have even from analogy. But there DISC.
IV. is still a foundation on which we may more firmly rely; it is the declaration of St. Paul, assuring us that hereafter we shall discern spiritual things with the utmost clearness, or, to use his own emphatical language, “face “to face²⁹.” And a greater than St. Paul hath given us encouragement, to prepare our souls by the cultivating of right affections: even Christ himself hath solemnly pronounced, “Blessed are the pure in heart, “for they shall see God³⁰.”

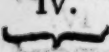
The reflections to be made on what has been said are briefly these:

Petulant contradiction, vain arrogance, and bold assumption create disgust in every season of life: but more particularly when predominant in that age which, from unavoidable inexperience, is most subject to error, and which therefore should be docile and open to conviction.

The degree of our misconception will probably be less, and the time of its dura-

²⁹ 1 Cor. xiii. 12.

³⁰ St. Mat. v. 8.

DISC. tion proportionably shorter, accordingly as
 IV.  greater care to guard us from false opinions has been bestowed on us in the course of our education. Of what vast importance then is it, that elementary principles of the purest kind should be assiduously³¹ inculcated! And how unspeakably valuable is that education which teaches to youthful days nothing that manhood must labour to unlearn!

However the censorious may be inclined through malevolence to attribute a change of sentiments to improper motives, yet, in the estimation of candid judges habituated to reflection, it sullies no man's honour to abandon a mistaken and adopt a right principle³²; it degrades no man's understanding to acknowledge he has thought erroneously, but that after mature inquiry he has alter-

³¹ Hoc opus, hoc studium, parvi properemus et ampli,
 SI PATRIÆ VOLUMUS, SI NOBIS VIVERE CARI.

HOR. 1 Epist. 3. 18.

³² Ου γὰρ κατηγορία αὐτῶ προτέρων ὄντα Φαῦλον, ὑγίον γίνεσθαι
 Χρηστοῦ· ἀλλὰ τὸ πρότερον ὄντα σπυδαίου, ὑγίον μεταβάλλεσθαι πρὸς
 πονηρόν.

CHRYSOSTOM, vol. vii. p. 659, A. ed. Paris, 1616.

ed³³ his opinions: for very little do they answer the purpose of increasing age, who become not usefully wiser, as they grow older.

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If after long experience and better information we have been so happy as to correct our judgment, yet let us not thence forget there was a time when, to our sorrow, we ourselves were differently persuaded; nor let us be so uncandid as to make no allowance for the errors of persons still deceived, errors in which ourselves perhaps were once involved³⁴.

Neither

³³ *Beatum, cui etiam in senectute contigerit, ut sapientiam, verasque opiniones adsequi possit.*

CIC. de Fin. v. 21. from PLATO.

For a striking instance of ingenuous confession and manly decision, see Bp. HORSLEY's Tracts, p. 280. edit. 1789.

Bp. WATSON says of LE-CLERC, "When his judgment was matured by age, he was ashamed of what he had written on the subject (of Genesis) in his younger years; he made a public recantation of his error, by annexing to his Commentary on Genesis, a Latin Dissertation concerning Moses, the author of the Pentateuch, and his design in composing it."

Apology for the Bible, p. 43.

³⁴ The Manichæans were far enough from being heretics of the better sort: yet Augustin, addressing himself to them,

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IV.

Neither with respect to the injudicious sentiments and imprudent words of those, who have afterwards perceived and lamented their folly, let our memory be retentive to so malignant a purpose, as to treasure up the language of their former indiscretion for a ground of obloquy³⁵ and an occasion of ridicule. "Reproach not a man that turneth "from sin³⁶," says the son of Sirach prudently and humanely. But if even sins forsaken should no longer be recollected, surely errors that have been amended should be buried in oblivion. Ill indeed does it become man to reproach his fellow-creature with past misconceptions: for whatever may be our progress in thinking rightly on many

them, treats them with lenity and compassion. He had been one of them himself, and knew how hard it was to shake off inveterate errors and prejudices.

Dr. JORTIN'S "Discourses concerning the Christian
"Religion." Disc. 1. p. 73. ed. 4th.

³⁵ Veterum quidem culpam intempestivè objicere, inimici et alienis erroribus petulanter insultantis animi est.

FREINSHEMII Suppl. Livii, xii. 12.

³⁶ Ecclesiasticus, viii. 5.

subjects,

subjects, still ignorance of others without DISC.
number is inseparable from human nature IV.
through the whole of this life.

It remains for our existence in a future state, that our ignorance should be gradually removed: and among other blessings reserved for the just and good, it is probably one, that there should be extended to them a continual progression³⁷ in attainments spiritual and intellectual. This is a recompence which every one who loves God and virtue, sanctity and knowledge, will labour to obtain: and “Blessed are they which hunger and thirst after righteousness, for they shall be filled³⁸.”

³⁷ For any thing that appears, there may be in the human mind powers and faculties equal to those of the highest angels, which, in the future state, when the soul is united to its glorified body, will display themselves in an admirable manner; agreeably to our Lord's declaration, Matt. xiii. 43. “*Then shall the righteous shine forth as the Sun in the kingdom of the Father.*”

Dr. MACKNIGHT'S ESS. 7. v. ii.

“New Literal Translation.”

³⁸ St. Matt. v. 6.

DISCOURSE V.

The Consequences of Actions are to be considered.

ECCLESIASTICUS, vii. 36.

Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.

DISC. V. **I**N the exercise either of liberal or mechanic arts, it is usual with those who practise them to form in their minds some plan of the work intended, before they begin to execute; and to contemplate in imagination the effect which will be produced by

* Facile quoque ex jam dictis evincitur, neminem unquam Artificem manum operi cum fructu admovisse, nisi prius vivam Totius Collocationis imaginem animo suo haberet inscriptam.

JUNIUS de Pictura Veterum, l. iii. 5. 4.

the particular mode of proceeding they mean to adopt. It were to be wished that all men would thus deliberate on concerns of a moral nature; and that before they begin any single act, more particularly before they enter on a course of actions, they would seriously ask themselves in what it must terminate².

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V.

The season indeed for making this inquiry, is not the hour in which the passions are imperious. With such violence do they agitate the mind, that they impel it to overlook all consequences, and by any means to accomplish the object of its wishes, regardless of what may thence ensue. Intervals of calm and sober repose are the proper periods for meditation: in them we may recollect, from example and precept, what different ends most usually follow either a right or wrong line of conduct, and we may previously fix in our hearts some determined resolutions, which may be helpful to us when we come to struggle with temptations.

² Εν ᾧπασι δὲ τοῖς ἔργοις οὐχ' ὥτ' τῆς ἀρχῆς μνημονεύομεν, ὡς τῆς τελευτῆς αἰσθῆσιν λαμβάνομεν. ISOCRAT. ad Demonic.

And

DISC. ^{V.} And herein the great advantage of the Sabbath, and the utility of discourses framed for instruction, obviously appear. By affording rest from worldly employments, the Sabbath gives leisure for self-examination; for reflecting at pauses not far distant on our past actions; for comparing our manners with the rules prescribed by the Gospel; for marking the particulars in which we have deviated from the laws of morality and religion; and for proposing amendment of what has been done amiss, in the future progress of our lives. And to these means of moral improvement most highly conducive must be Discourses, which teach the ignorant to know their duty; which to the well-informed recall truths they had before learned; which awaken all to a sense of right, and animate them to persevere in habits of temperance, justice, and piety, by consideration of that end which awaits us all, the state of future rewards and punishment proportioned to our good or evil actions done in this life present.

When-

Whenever then our mind is undisturbed DISC.
V.
by passions, and especially on those more solemn days, the ordinances of which are designed and calculated to encourage reflection, we shall do well to strengthen our love of virtue by premonishing ourselves of the evil consequences which proceed from vice. On the present occasion be this our employment; on which let us now enter.

The first duty of man is to the God that made him. By reason we are led to know there is a God; by gratitude we are bound to thank Him; by love to adore Him; by fear to obey Him; by self-regard, as we value the continuance of Divine favour, we are prompted to offer unto him our payers³. And they that on their hearts have thus engrafted a sense of pious and moral obligation towards God, have laid the deepest and

³ Many of the arguments used by Socrates, partly with Aristodemus, and partly with Euthydemus, on these important subjects, deserve the serious attention of the learned Reader. The discoveries even of Natural Religion are such in many respects, as to leave men of no religion absolutely without excuse.

XENOPHON'S Memorabilia, l. i. c. 4. and l. iv. c. 3.
firmest

DISC. firmest foundation⁴ of right conduct on all
 { V. } occasions in which moral good or evil is
 concerned. But pass from them to others,
 who live as though there were no God in
 the world. If they are in the higher or
 middle rank of society, they indulge, with-
 out regard to conscience or even decency,
 the inclinations which lead them to some
 favourite vices. Insensible alike to the in-
 famy which they stamp on their own
 character, and to the injury done, perhaps
 irreparably, to those who are corrupted by
 them, they ruin innocence in other families;
 and into their own houses by bad example
 introduce immoral practices, the effects of
 which are calamitous to their children or

⁴ Striking is the reflection, with which Xenophon con-
 cludes the account given of the dialogue holden by Socrates
 with Aristodemus, on the existence and providence of the
 Gods.

“ In my opinion, conversation of this kind influenced
 “ those, who had intercourse with him, to avoid actions
 “ impious, unjust, and base, not only when they were in
 “ the sight of men, but even when they were alone: for
 “ they would be persuaded, that not a single thing they
 “ did could escape the notice of the Gods.”

XEN. Mem. l. i. c. iv. 19.

domestics.

domestics. Thus instead of laying a foundation for esteem and happiness to their posterity and dependents, by directing them in the ways of prudence and piety, they entail the discredit and miseries which arise from debauched courses. In this manner act many of those, who being in affluent or competent circumstances presume to erect themselves as superior to the duties and restraints of religion. DISC.
V.

If in a lower condition of life we look among persons, who habituate themselves to neglect religious ordinances, we shall find they have commonly all the vices of the more wealthy, without adequate means by which to gratify their depraved inclinations. Idleness leads them to drunkenness and profligacy; drunkenness and profligacy bring them to want; want urges them to dishonesty; and dishonesty is punished by a premature and ignominious death. Such then being the fruits of irreligion in every station of life, it becomes those who would consult their own greater happiness, and who wish either to procure the regard or promote the

DISC. benefit of society, to cultivate a disposition
 V. } for rational piety, and declare to the world
 their faith in God, by assembling themselves
 in a public manner for the purpose of divine
 worship.

Next to God, parents claim our duties⁵: and among these duties, obedience is not the least. The discharge of filial obedience has seldom caused repentance; but the neglect of it has frequently been productive of sorrow. The years of youth must necessarily be years of ignorance and inexperience: maxims of discretion cannot yet have been collected, and knowledge of life cannot yet have been learned⁶. In these, however, as in other respects, whatever is defective in their sons and daughters, parents are able and anxious to supply: and happy are they who avail themselves of such faithful and affectionate guides. But often there predominate in young minds an impa-

⁵ On this subject see XENOPHON'S *Memorabilia*, l. ii. c. 2.

⁶ *Temeritas est videlicet florentis ætatis.*

CIC. de Sen. f. vi.
 tience

tience⁷ of controul, a contempt of advice, a DISC.
perverſeneſs of will, which hurries them into ^{V.}
the very follies they are cautioned to avoid.

Mark, however, the end of petulance, preſumption, and obſtinacy. To fill that ſta-
tion, for which the parent has long endea-
voured to prepare him, as the Son neither
applies his attention, nor conforms his in-
clination, ſo he acquires no ability. Thoſe
means of ſupport and improvement, to fur-
niſh which perhaps the parent hath often
denied himſelf many innocent pleaſures and
deſirable comforts, are thrown away on
pursuits either of ſenſeleſs extravagance or
of wanton profligacy. And when that pe-
riod arrives, in which the man is to take
his part in the active duties of ſocial life,
he becomes contemptible, becauſe he has
neither knowledge, nor induſtry, nor pru-
dence to recommend him. Such is the uſual
fruit of diſobedience to parents.

The Divine precept, which in expreſs
terms commands obedience to parents, does

⁷ Monitoribus aſper. HOR.

DISC. also by implication enjoin that similar duty
 {^{v.} be paid towards persons, who by the protection they afford us, and the authority they bear over us, stand in the place of parents: such as magistrates, who are our civil parents. Religion and Law are in their nature inseparably united. Their principles are the same; their object is the same; they mutually co-operate to make men good, that they may thence make them happy; and thus both shew their origin to be from God^s, the fountain of all goodness and happiness.

Ἐγὼ μοι ξένῃ φέρων μοῖρα τὰν
 ἔσπετον ἀγνείαν λόγων
 Ἔργων τε πάντων, ὧν νόμοι προκείται
 Ὑψιποδὲς, οὐρανὸν δ' αἰθέρα
 Τεκνώδιντες· ὧν Ὀλύμπος
 Πάτερ μόνος, ἔδ' ἐν Διὰτα
 Φύσις ἀνερῶν ἐτίκτεν, ἔδ' ἐ
 Μὴν ποτὲ λάθ' αὐτὰ κατακοιμάσθ'·
 Μὲγας ἐν τούτοις Θεὸς
 Οὐδὲ γήρασκει. —

BRUNCK'S Sophocles, Œd. T. 863.

“ Of law there can be no less acknowledged, than that
 “ her seat is the bosom of God, her voice the harmony of
 “ the world: All things in heaven and earth do her ho-
 “ mage,

pinels. Therefore, generally speaking, the DISC.
best and most judicious of men are the V.
firmest supporters of Religion and Law;
and none but bad or mistaken persons will
encourage disobedience to the dictates of
either. The civil magistrate is the repre-
sentative and minister of law. His pro-
vince is to secure the peaceable enjoyment
of the most invaluable blessings to every
member of society. So long then as he
confines himself within the limits of that
power, with which the community has en-
trusted him, disobedience to the civil ma-
gistrate is an offence against public good,
which deserves and receives condign punish-
ment inflicted by vindictive justice. And
as the safety of every person is more or less
endangered by the outrages which are com-
mitted in defiance of the magistrate, who is
the interpreter and enforcer of the law; so

“ mage, the very least as feeling her care, and the greatest
“ as not exempted from her power: Both angels and
“ men, and creatures of what condition soever, though
“ each in different sort and manner, yet all with uniform
“ consent, admiring her as the mother of their peace and
“ joy.” HOOKER’S Ecclesiastical Polity, b. i. Conclusion.

DISC. in duty to himself and society at large, every
 V. person is bound to exert⁹ himself in bringing to justice the violators of law, and the disobedient to lawful governors. Observed then, as every individual is by so many spectators, who are all deeply interested to restrain illegal conduct, let no man presume to disobey the magistrate, in hopes of impunity.

From parents and magistrates our duties extend to the whole compass of social life; differing in kind, according to the relations we bear to the several members, with whom we are connected. But there is one rule of universal application: it is, that we injure no one, neither in his own person, nor in the person of her who should be dearest to him, and is most closely united with him; nor in his property; nor in his character: and in proportion as this general law is violated by us, we are in danger of bringing on ourselves consequences more or less serious and fatal.

⁹ Νόμος βούλει· Ἀρεμὴ πολεμεῖν.

Diog. Laert. in vitâ Pythagoræ.

Into extremes¹⁰ of wickedness few are DISC.
seen to plunge themselves at once : there is V.
usually a progression from small beginnings
to the last act of depravity. These begin-
nings originate from improper indulgence
given to our passions at an early period of
our age. Let us then briefly examine this
source of misconduct, trace the degrees by
which the heart proceeds from slight to gross
offences ; and when we have viewed the
enormity to which trivial faults may ultim-
ately lead, let even trivial faults be avoided
by us to the utmost of our power.

With a view to our preservation there is
implanted in us a disposition to resent in-
juries : and as the love of life is strong in
our nature, this tendency to resentment
equally prevails. So long as the influence
of this propensity confines itself merely to
the repelling of what may be hurtful to us,
the propensity itself, being directed to the
end for which it was intended, has nothing
in it blameable. But if we suffer ourselves

¹⁰ *Nemo repente fuit turpissimus.* JUVENAL.

DISC. to be irritated on slight " occasions, and by
 { V. causes of provocation rather imaginary than
 real, then we are culpable in misapplying
 our passion of anger; and through such
 misapplication we first inevitably excite un-
 easiness to ourselves, and then probably
 create unhappiness to the objects of our dis-
 pleasure: and long continued habits of in-
 dulging resentment without controul have
 often terminated " in a crime of the deepest
 dye, even in murder itself. If then we are
 either fretful or sullen, or hasty in our dis-
 position, let us begin early to learn, and
 never cease to practise with vigilance over
 ourselves, that most necessary, but most dif-
 ficult " art, the art of governing our temper.
 If this be not acquired and exercised, we

" Non maximæ, quæ maximæ sunt interdum iræ, injuriæ
 Faciunt. TER. Hec. 3. 1. 27.

" — Qui non moderabitur iræ,
 Infectum volet esse, dolor quod suaserit et mens,
 Dum pœnas odio per vim festinet inulto.

HOR. Ep. 1. i. ii. 60.

" — Animum rege, qui nisi paret,
 Imperat; hunc frænis, hunc tu compesce catenis.

HOR. Ep. 1. 1, 2, 62.

shall continually be in danger either of exposing ourselves to ridicule by acting absurdly; or of losing esteem by speaking rudely; or of incurring contempt by offering violence: it may too happen, in a fatal and unguarded moment of intemperate fury, that we may perpetrate a deed, the penalty of which must be untimely and ignominious death.

DISC.
V.

There are passions, in the restraint of which our chastity is concerned; and not our chastity only, but with it also are connected our health, our abilities, our fortune, our character. The impure sins of darkness have a natural tendency to debilitate¹⁴ the body, to enfeeble the mind, to slacken industry, to banish attention in the prudent management of temporal affairs¹⁵, and to create indifference for the esteem of society. When appetite hath once gotten dominion

¹⁴ Libidinosa et intemperans adolescentia effectum corpus tradit senectuti. CIC. de Sen. l. 9.

¹⁵ Labitur interea res, et Vadimonia fiunt,
Languent officia, atque ægrotat fama vacillans.

LUCR.

over

DISC. over reason, its cravings are insatiable, and
 V. *will* be gratified at the expence of constitution, talents, possessions, name, honour, religion. Be therefore the first and earliest powers of our reason exerted in resisting temptations which would lead to impurities; and be it the subject of our daily prayer, that God by his grace would enable us to avoid committing those sins, the fruits of which are infamous, and the "wages" destructive.

If it were possible to realise the visionary plan of making all property equal, there could not happen to human society a greater misfortune than the adopting of such a measure. For if to property, and the objects connected with it, were prescribed a limit which might not be exceeded, that ardour with which in the present state of competition and inequality either professional or commercial arts are pursued, would be extinguished in those who are now industrious; and as for persons already disposed to idleness, if they were exempted from the necessity of working for their subsistence, in want of better employment,
 (since

(since employment of some kind man will find to amuse himself,) they would have recourse to the most vicious practices; whence the grossest corruption of manners and principles would soon become general. Such depravity would create universal confusion, and thence must result the dire calamities of civil discord. On the other hand, let there be holden out encouragement to the encreasing of property by fair and honest means, there will then be promoted ingenuity in discovering arts and application in learning them; activity in acquiring wealth, and frugality in expending it; temperance, the effect of frugality; subordination arising from the arrangement of different persons into different classes, and from the distribution and gradation of labour in each class; law that will regulate our dealings one with another; and religion that will enforce the dictates of law by the most solemn sanctions. Such are the blessings derived from the free power of augmenting property. But in vain were this power either given or exercised, if property, when acquired, were not
secure:

DISC.
V.

DISC. secure: for in that case, all the evils of
V. equalisation would ensue, with the additional
grievance that the honest and industrious
would be spoiled and plundered by the vil-
lanous and dissipated. In wisdom therefore,
and with the truest sense of regard for the
real interests of every individual in social
life, divine and human laws unite in secur-
ing property, by deeming it sacred, and by
annexing penalties of the severest nature to
violations of the commandment which pro-
claims "Thou shalt not steal." The prin-
ciple on which these penalties are inflicted, is
not regard to the intrinsic value of the pro-
perty stolen; but it is consideration of the
horrid train of enormities which would be
introduced, if thefts were allowed to pass
with impunity. To prevent such enormi-
ties, the strongest check is laid on that which
is the source of many other crimes, the sin
of stealing.

Although extremities of punishment and
infamy await only deeds notoriously iniqui-
tous, yet to every act of fraudulent design is
affixed disgrace, because such act is contrary

to justice, because it tends to destroy mutual confidence, and because, if suffered to proceed without public disapprobation, it might subvert that foundation of civilised society, security of property. He therefore that wishes to be esteemed as a man of upright integrity, must not only abhor such acts of injustice as will call for the vengeance of criminal law, but he must detest the little arts of deceiving, the cunning tricks of over-reaching, the subtle contrivances of secret thieving. From deceiving, over-reaching, and thieving begins the career of improbity; and though persons who are guilty of these offences, may not, perhaps, venture quite so far as the utmost transgression of justice, yet it seldom happens but that sooner or later they are detected in some transaction, the baseness of which renders them contemptible.

Whatever may be their situations, yet most persons are affected by loss of character¹⁶. Some are injured in their business;

¹⁶ Nam famæ quidem ac fidei damna majora esse, quàm quæ æstimari possent. LIV. iii. 72.

some

DISC.

V.

DISC. some are bereft of peace in their minds;
 V. some are even deprived of life by the virulence of calumny. The "bearing of false witness" therefore, when it hurts any one in his employment is indirect robbery: when it causes vexation, it is malicious cruelty: when it shortens existence, it is absolute murder. And indeed, although the crime of vilifying another not unfrequently arises from wanton levity, which thinks it witty to sport with reputation, yet the sin of bearing false witness very often proceeds from direct intention to do injury, and is often committed for the purpose of gratifying either desire, or envy, or revenge: from which source whenever it springs, it hath in one case all the guilt of adultery, in another of stealing, in another of assassination. On no pretence should encouragement be given to evil-speaking. He that loves to indulge his petulance or vanity by traducing character, should be shunned¹⁷ as a man that would disturb society: and he

¹⁷ ——— Longè fuge; dummodo risum
 Excutiat sibi, non hic cuiquam parcat amico.

HOR. S. i. 4. 34.

that

that with base design brings a false accusation DISC.
against the innocent, deserves that punish- V.
ment, which, if the guilt were proved, the
accused person would have undergone¹³.

Experience proves, that although the greater part of mankind do not proceed to extremities of sin, yet all are disposed to one or other of those vices, which, if pursued, would lead to such extremities. Now as no man, who addicts himself to a favourite vice, can prescribe to himself bounds which he is assured he shall not be tempted to transgress, so it will be prudent in those, who foreknow the wretchedness they should endure if they should be carried on to sins of the highest enormity, to secure their happiness by resisting vices of inferior guilt, the tendency of which is ultimately towards destruction. This will be avoiding the very entrance on a wrong course. But what is the practice of the inconsiderate? The natural propensity they have to vice

¹³ By a most equitable sentence " they hanged Haman
" on the gallows that he had prepared for Mordecai."

ESTHER, vii. 10.

DISC. they encrease by intemperance, and stimulate
V. by drunkenness. He that through drunkenness hath lost his reason, is prepared for the committing of every sin, to which either his own prevailing inclination may direct, or the seducing words of debauched companions may entice him. The evils indeed of excess in drinking are so many and so serious, that to caution the unthinking against contracting habits of indulgence in this vice, will be much to our present purpose. And this cannot be done more effectually, than by shewing the progress of the vice itself, and the gradation from inconveniences to losses, and from losses to miseries, by which it works the ruin of its votaries.

When the fervour of youth is so far abated, that weariness of application either in mind or body cannot be relieved by simple sustenance, recourse to means of support more nutritive is confessedly innocent. And no reasonable person will deny, that in proper places and on suitable occasions, the rules of strict temperance may be enlarged, and something more than what absolute necessity requires,

requires, may be granted to social festivity. DISC.

Thus far all is well: let us only be moderate, and there is nothing hitherto culpable: V.

in either of these cases, we do but use our liberty to that purpose which reason allows, and which religion does not forbid. But this liberty, like many other powers, when entrusted to the inexperienced and thoughtless, becomes to them an occasion of much mischief, through the misapplication with which it is perverted. Does nature require additional nourishment? That, which prudently applied would have been salutary, by imprudent excess they make injurious to their health. Are seasons of relaxation allowable? The enlivening conversation of festive hilarity is succeeded either by the ridiculous incoherence, or noisy clamour, or humiliating insensibility of drunkenness. Proceeding thus, perhaps for some few years, they at length anticipate the wants of nature, and neglecting at frequent intervals their necessary occupation, they mispend hours and days in drowning their intellect, and in reducing themselves either to the stupidity of idiots, or the phrenzy of mad-

DISC. men. Thus grows the habit. And now
 { V. } for its consequences.

If the person addicted to excessive drinking be designed for a learned profession, the vice he is pursuing will assuredly tend to disqualify him for intellectual attainments. For through the physical operations of repeated drunkenness, the finest mental abilities, whether strong sense, or retentive memory, or quick imagination, will gradually be impaired: and it is too often seen, that many, who when young were admired for their uncommon capacity, have at an early stage of manhood, been lamented by those who loved, and insulted by those who envied them, as men who had besotted the brightest talents, had become burthensome to themselves, disgraceful to their society, and contemptible to the world; and this sacrifice of all their nobler faculties they had made to the miserable gratifications of a low vice!

In the line of commerce or agriculture, if he, who by his situation should be the chief director, habituates himself to drunkenness, either his ingenuity in planning becomes gradually dull, or his calculations of loss and gain

gain are irregular; till at length he finds himself sunk into disrepute and fallen into decayed circumstances. Degraded and distressed, he has then only to lament his past folly with unavailing sorrow, a sorrow that can restore him neither his forfeited credit nor his squandered opulence.

If drunkenness be the vice of one in humble condition, it soon reduces him to want and wretchedness. For as the drunkard hath neither industry to undertake, nor capacity to execute any work assigned him, he is discarded by those, who in exchange for his labour would have given him subsistence; and then for his daily food he has no other means of supply, than either the precarious earnings of disgraceful beggary, or the more infamous wages of dishonest theft.

Such are some of the inconveniences, losses, and miseries, by which drunkenness ruins those who are addicted to it, in matters merely of worldly concern. But added to these calamities are other evils of a momentous nature. That body, which God hath given him, endued with health, strength, and other powers fitted for the purposes of

DISC. active life, the drunkard by his intemperance
 V. makes disfigured and decrepit¹⁹ at that pe-
 riod of his age, when had he lived in sobri-
 ety he had been firm and robust. That
 soul, which God hath imparted to him,
 furnished with marvellous faculties and in-
 tended for improvement in spiritual perfec-
 tion, by his habitual excess he hath either
 stupified²⁰, or rendered the seat of impurity
 and depravity.

But after some few years (for the whole
 term of man's life extends but to few years!)
 cometh the end of all their actions to the
 drunkard, to the bearer of false witness, to
 the stealer, to the adulterer, to him that dis-
 obeyeth his parents, to the despiser of re-
 ligion, and blasphemer against God. To
 this end should our view be directed. For,

¹⁹ Οἱ νεοὶ μὲν ὄντες, τοῖς σωμασὶν ἀδυνατοὶ εἰσὶ, πρεσβύτεροι δὲ
 γινόμενοι, ταῖς ψυχαῖς ἀνὴτοι· ἀπορίας μὲν λιπαροὶ διὰ ποτῆτος
 τρεφόμενοι, ἐπιπονώς δὲ αὐχμηροὶ διὰ γῆρας πέρωντες· τοῖς μὴ
 πεπραγμένοις αἰσχυνομένοι, τοῖς δὲ πρᾶττομένοις βαρυνόμενοι· τὰ μὴ
 ἴδεια ἐν τῇ νεότητι διαδραμοντες, τὰ δὲ χάλειπα εἰς τὸ γῆρας ἀποδι-
 μένοι.

XEN. Mem. I. ii. c. i. §. 31.

²⁰ See Bishop SHERLOCK, vol. iv. Disc. 101 p. 265.
 ed. 1764.

surely

surely as there is a God and a future state, DISC.
V.
the issue will not be the same to him that hath rightly employed, and to him that hath misused his talents; to him that hath endeavoured to lead a virtuous life, and to him that hath persisted in a course of wickedness. Even in this state of existence, the fruits of virtue and vice are, generally speaking, different as to mental satisfaction: but however with respect to this or other circumstances our actions may terminate here, yet *this* is not the only state for which man is designed. There will be another state; in which, it is both reasonable to conclude, and scriptural to affirm, that those who have done good will be happy, and those who have done evil will be miserable. If this final result of our present conduct were duly remembered, we should have the strongest inducement most cautiously and conscientiously to avoid not only actual sin, but even whatever in its remote consequences may lead to sin.

DISCOURSE VI.

Causes which make Men dislike Truth,

GAL. iv. 16

*Am I therefore become your enemy, because I
tell you the truth?*

DISC.
VI.

AMONG other ill effects of inordinate propensity and vicious inclination, there is this most unhappy and prejudicial consequence; at the very time, in which we have the greatest need of salutary admonition, we are least disposed either to seek or adopt it. When we have thrown off the restraints of reason and religion, and yielded ourselves to the dominion of passion and appetite, our will becomes averse from every thing that has the appearance of contradiction

tion

tion to its desires, and our understanding' DISC.
VI.
no longer retains the same facility and clear-
ness of distinction in discerning the differ-
ence of right and wrong, of good and evil,
with which it before discovered the true
line of moral rectitude.

Are we too much influenced by the selfish
passions? Whether our excessive attention
to private interest betray us into insatiable
covetousness or unbounded ambition, the
disapprobation of advice will in either case
be equally strong. Any suggestions, design-
ing to correct the fraudulent arts or mean
practices of covetousness, would be imputed
either to an affectation of tender conscience,
or to a prodigal disregard of pecuniary ad-
vantage: and any cautions, tending to re-
tard the progress of immoderate ambition,
would be ascribed to rigid austerity and
shallow knowledge of the world.

" Upon examination, you will find that men's reason
" and judgment fail, in the very same proportion that
" vice and passion prevail."

Bp. SHERLOCK Disc. vi. vol. iv. p. 177. ed. 1764.

DISC. Do the vindictive passions predominate?

VI.

Anger impels the mind to some act of violence, with a degree of impetuosity that overlooks all intermediate considerations, and forces it with precipitation to exhaust its fury on the object of its resentment. Revenge works with more slow but more malignant determination: it cherishes the wound that rankles in the bosom; aggravates the causes of suspicion and hatred; broods over dark and insidious thoughts; occupies itself with conceiving means of destruction to the persons offending; and desists not from its horrid purpose, till its desire of retaliating be fully gratified. Thus anger is more hasty, and revenge more sullen than to obey dictates, which would teach self-government; and he that would wish to promote reconciliation, would but incur displeasure and be deemed impertinent.

Are we deluded by the deceitfulness of grosser sin? This involves the mind in a degree of darkness, which cannot admit the light of truth. If the finest paintings have

no beauty for the blind, nor the sweetest DISC.
harmony have charms for the deaf, so VI.
neither can moral and religious truths have
any persuasive influence on him, who has
been long accustomed to hear, see, imagine,
and practise nothing but what is vicious.
His passions are so enflamed by corrupt
gratification, that they totally exclude the
cooler judgment of reason: his appetites so
incessantly demand intemperate indulgence,
that they leave him no space for reflection,
no opportunity for the exercise of sober
thought, no leisure for listening to the voice
of conscience: should words of moral and
religious concern chance to strike his ear,
yet from being long habituated to view all
things, not immediately conducive to sensual
pleasure, through the false representation of
perverted judgment, he will not approve,
he cannot understand the simple language
of unaffected and dispassionate advice.

There is moreover a hardness of heart,
which is gradually encreased by repeated
acts of grosser sin. In the beginnings of
vice, the pangs of conscience will frequently
and

DISC. and forcibly agitate the offender : but as in
 VI. the body the external limbs become less delicate when inured to hardship, so in the soul the internal senses become less susceptible of remorse, when addicted to continual violation of sobriety and purity. In natural and moral cases the effect of habit is the same : Conscience by degrees will grow obdurate, till at length the offender be given up to a mind so void of feeling², as to be morally dead in sin.

As such are the effects arising from an undue prevalence of the selfish or vindictive passions, and from the deceitfulness of grosser sin ; we may conclude, that from one or other of these causes it generally proceeds ; that although the truth be spoken with the purest intentions and for the very best and most important services, yet it is frequently either received with indifference, or rejected with displeasure ; and those who deliver it are hated as enemies and hence become objects marked out for vengeance. And upon

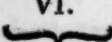
² See Eph. iv. 19.

examination of facts recorded in history, DISC. VI.
we shall actually find that men wise and exemplary, inspired Prophets, holy Apostles, and even our Divine Lord himself, were treated with insult and afflicted by persecution, because they admonished persons notoriously corrupted and enslaved by one or other of those inordinate propensities and vicious appetites.

It shall now be our employment to confirm this assertion, by selecting some instances from sacred history; on which whilst we expatiate, perhaps we may not only prove that the covetous, the ambitious, the resentful, the grossly sensual, are enemies to truth; but we may also suggest some remarks which will lead to improvement.

The cities of the plain exhibit man in the most abandoned state of abominable depravity. To Lot, who with deep abhorrence condemned their vile practices, the inhabitants exclaimed, "this one fellow came in to sojourn, and he will needs be a judge³." Censure, to minds thus im-

³ Gen. xix. 9.

DISC. VI. mersed in the foulest sins, could not be heard without extreme indignation. Blindness and destruction ensued from their wickedness, and to this moment their name is stamped with the blackest characters of indelible infamy.

The confinement of Joseph, whence was it occasioned? Like a man of integrity, he refused to insult his master's honour; like a man of piety, he feared to violate the laws of God. "How (says he) can I do this great wickedness, and sin against God?" A rebuke thus serious, from one of rank inferior, provoked the tempter to malicious revenge. The consequence of his sanctity was a false charge, which doubtless his accuser hoped would procure his death. Imprisonment is adjudged; and thence began the prosperity of Joseph. Thus what human iniquity had designed to be a punishment, the goodness of God converted into a blessing; an example this, which enforces and illustrates that most admirable, salutary, and comprehensive precept, "keep inno-

* Gen. xxxix. 9.

" cency,

" cency, and take heed unto the thing that DISC.
" is right ; for that shall bring a man peace VI.
" at the last'."

When he, that was afterwards the leader of the Israelites, began to enquire into the condition of the people, with whom by descent he was connected, he beheld " two " men of the Hebrews striving with each " other'." Oppressed, as they were, by servitude and cruelty, they should have been prompted, by every consideration of mutual interest and general concern, to have cultivated peace and strengthened attachment amongst themselves. When through violent anger, a disposition to unanimity had been interrupted, it was an act of benevolence to admonish the contending parties of their imprudence, in aggravating by private dissension the miseries already inflicted on them in their state of bondage. Hoping to reconcile the Hebrews that were at variance, Moses " said to him that did the wrong, " wherefore smitest thou thy brother'?"

⁵ Ps. xxxvii. 38.

⁶ Ex. ii. 13.

⁷ Ibid.

Why

DISC. ^{VI.} Why dost thou offer violence to one of thy own nation and kindred? He, who is the aggressor in any deed of injustice, is commonly less placable than he who suffers: he usually persists in hatred to the person injured, and resents any interposition which would allay his animosity. Such was the conduct of the culpable Hebrew. In return for the kindness designed by his admonisher, he replies, "Who made thee a prince and a judge over us; intendest thou to kill me, as thou killedst the Egyptian?" He was not content with a retort of scorn and insolence, but ungratefully meant to reproach the friend of his countrymen, for having avenged an insulted Hebrew, at the peril of his own life. So incapable of discerning the good purpose, for which those who regard us give their advice, and so unthankful for the exertions made by them in our behalf, are we rendered by anger.

* Ex. ii. 14.

"Flee

"Flee to thy place," exclaims Balak to Balaam, smiting his hands with wrath and vexation. And yet what was the offence, by which Balaam had incurred this displeasure? His inclination was corrupt enough for the executing of any purpose enjoined him: but there was a superior power of conscience and a divine prohibition, which forbad his devoting the Israelites to destruction. Workers of iniquity require instruments prepared for all, even the most desperate, practices: those, who are yet influenced by conscience and religion, are not fit servants for men, who, through means the most opposite to moral sense and to reverence for God, would sacrifice all regard for human and divine commands in order to obtain the object of their wishes. Balaam had in one respect violated his conscience by going to Balak: but he was not so determined to oppose all restraints of duty, as to attempt execrating the Israelites in defiance of God! So far at least he deserves

DISC.

VI.

* Numb. xxiv. 11.

DISC. commendation, as he would not proceed to
 VI. extreme evil for the wages of corruption.
 But Balak conceived a man, who would thus speak the truth, an enemy to his interest, he therefore withholds from Balaam all the honours intended as a reward for unrighteous services, and dismisses him with resentment.

The Levitical law had forbidden the Israelites so to alienate their land, as to sell it past recovery. Ahab wished to purchase the vineyard of Naboth, but the possessor refused to part with the "inheritance of his fathers¹⁰." He feared to disobey the ordinance of God, however he might have been recompensed for such transgression. What Ahab could not acquire by purchase, he gained by the most oppressive iniquity. Witnesses were suborned to charge Naboth with blasphemy, and through their perjury the innocent man was condemned and stoned to death. No obstruction now remained in the way of Ahab; he took pos-

¹⁰ 1 Kings, xxi. 3.

session of the vineyard, since Naboth was no more. Elijah the prophet was sent to reprove Ahab: the guilty violator of justice no sooner beheld this pious man advancing, than he exclaimed, "Hast thou found me, "O mine enemy"?" Thus quickly does conscience take the alarm, confound the perpetrator of an atrocious action, and dread the presence of one who will reprove it. Elijah did but execute the duties of his office in rebuking the impieties of Ahab; but that alone was sufficient cause for making him odious to a man wicked and iniquitous as Ahab was.

DISC.
VI.

A continuance of God's favour, and the consequence of it, national prosperity, were promised to the Jews on the express condition that they should obey the divine commands in all respects, but more particularly in rejecting idolatry. Such however was their propensity to adopt the superstitions of the people, whom they had conquered, that the temple of God was some-

" 1 Kings, xxi. 20.

VOL. II.

M

times

DISC. times polluted by the introduction of idols.
 VI. Against a sin thus repugnant to their own law, and in itself thus insulting to the Majesty of the Supreme Being, the prophets ceased not to warn their countrymen. But what return did they experience for their zeal in the cause of God, and for their anxiety to avert destruction from their cities? "They were stoned, they were sawn asunder, they were tempted, they were slain with the sword, they wandered about in sheepskins and goat-skins, being destitute, afflicted, tormented; they wandered in deserts and in mountains, and in dens and caves of the earth". Thus does St. Paul describe the sufferings of those, who in succession were raised up to admonish the Jews; and thus does he confirm the solemn confession in which the Levites bewail before God, "our fathers were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets, which testified against them to turn them to thee".

¹² Heb. vi. 37.¹³ Neh. ix. 16—26.

When the Jews were restored from their captivity in Babylon, they did indeed desist from idolatry, but in other instances they continued equally obstinate against advice, and equally ungrateful to those who spake the truth, as their fathers had been. In proof of this, let their conduct towards our Divine Lord be considered.

At the time in which our Saviour dwelt on earth, the Pharisees were the leading persons among the Jews. They were characterised by their pretensions to superior strictness in the observing of ritual ordinances. But with all their pretensions, as they were notoriously covetous and spiritually proud; as they perverted the law of God by traditions favourable to their own rapacity and arrogance; as their worship was more ostentatious and affected, than real and sincere; they were neither moral nor religious in the manner required by the law and the prophets. It was indeed incumbent on them to discharge punctually the ceremonial parts of the Mosaic institution: but the same institution

DISC.

VI.

outward service. The whole heart purified from vice, and the soul humbly devoted to the love and fear of God, are in their Sacred Writings continually pointed out as the most acceptable sacrifices which could be offered to the Almighty. But from reformation of morals, and from principles of vital piety, as the Pharisees had deviated themselves, so also they misled the people; teaching them to rest satisfied with external forms, but inculcating nothing of inward goodness. It therefore became Him, whose gracious purpose was the redemption of mankind from the practice and guilt of sin, to reprove the vices of those, who by their authority and example had corrupted moral virtue, and who, whilst they burthened religious worship with numerous observances, had excluded that simple and rational service of a devout mind which should always accompany forms, and without which, all forms are but shew and hypocrisy. But this work of reformation was the chief cause which offended

fended the Pharisees. Christ was a light DISC.
that shone amidst darkness, "but the dark- VI.
"ness comprehended it not¹⁴," *i. e.* did not
admit, did not receive it in its full influence.
Sin had blinded the eyes of their mind, that
they could not discern "the beauty of ho-
"liness," nor admire the excellency of
gospel precepts: "they loved darkness rather
"than light, because their deeds were evil¹⁵."
That their faults should be exposed, their
opinions contradicted, their errors corrected,
their authority diminished, were occasions
of resentment never to be forgiven, till ven-
geance could be satiated by the death of
Him, whose life and doctrine reproached
their iniquity. Enslaved as they were by
the influence of malign passions, they had
not moral liberty to exercise their minds in
judging of our Lord's claim to Divine Mis-
sion from the works he wrought: nor
could they be disposed to acknowledge Him,
whom they hated and persecuted, as the
Messiah that was promised by their scriptures,

¹⁴ St. John, i. 5.¹⁵ St. John, iii. 19.

DISC. and whose coming was foreseen and most
 VI. assuredly believed by Abraham the founder
 of the Jewish nation. When therefore Jesus
 tells them that "God was his Father"¹⁶,
 that "they had not the love of God in
 "them", that "if they believed in Moses,
 "they would have believed in Him"¹⁷ also,
 the Jews "sought to kill him"¹⁸. They
 were meditating how to execute their un-
 just purpose, when Jesus again asserts his
 Divine Origin¹⁹, enforces the necessity of
 believing on him²⁰ for the obtaining of sal-
 vation, asserts that those only are truly free,
 who, through faith in Him, emancipate
 themselves from the dominion of corrupt ap-
 petites; and assureth the Jews, that as they
 persisted in sin they were the servants of
 sin²¹, however they might conceive them-
 selves free in descent from Abraham their
 progenitor. These declarations were found-
 ed in truth, and on that very account ex-

¹⁶ St. John, v. 18.¹⁷ St. John, v. 42.¹⁸ St. John, v. 46.¹⁹ St. John, v. 18.²⁰ St. John, viii. 23.²¹ St. John, viii. 24.²² St. John, viii. 34.

asperated minds incapable of embracing or loving truth. Our Lord, "who knew what was in man"²³, and who on all occasions "perceived the wickedness"²⁴ of his persecutors, tells them plainly the ground of their determined malice: "Ye seek to kill me, a man that hath told you the truth"²⁵:" "Because I tell you the truth, ye believe me not"²⁶:" "Which of you convinceth me of sin? and if I say the truth, why do ye not believe me"²⁷?"

This obstinacy of the Jews, in resisting all the means of grace vouchsafed to them by God through his prophets and Divine Son, at length terminated in such a dispersion of their people, as was never known in the records of history: and to this day they are living witnesses attesting the truth of our Lord's predictions, and teaching the world that rejecting the Gospel of our Lord Jesus Christ, through vicious principles, de-

²³ St. John, ii. 25.

²⁴ St. Matth. xxii. 18.

²⁵ St. John, viii. 40.

²⁶ St. John, viii. 45.

²⁷ St. John, viii. 46.

DISC. VI. praved habits, and conceited prejudices, can be no trivial offence in the sight of that God, who can will nothing but in the most perfect wisdom and for the most beneficent end, and who therefore could not have sent into the world his Eternal Son as a Divine Instructor and powerful Redeemer, but for purposes most important in themselves and salutary in their consequences. But as God hath sent so exalted a Person, and through him has claimed our attention, if there be any reverence due to the commands of God, it is due to the Gospel containing those commands; and all disregard of the Gospel, when clearly revealed, must appear sinful as being a dishonour to God.

The disciples of our Lord were taught by Him to expect, that in the work of their ministry they should experience the most severe affliction. "If (says He) they have persecuted me, they will also persecute you²⁸." "They shall lay their hands on you, and persecute you, delivering you up

²⁸ St. John, xv. 20.

" to

“ to the Synagogues, and into prisons, being DISC.
VI.
“ brought before kings and rulers for my
“ name’s sake²⁹.” “ Ye shall be betrayed
“ both by parents, and brethren, and kinsfolk,
“ and friends ; and some of you shall they
“ cause to be put to death³⁰.” “ Yea the
“ time cometh, that whosoever killeth you,
“ will think that he doth God service³¹.”

These predictions of our Lord were literally accomplished in the personal sufferings endured by his disciples. St. Peter and St. John being brought before the Jewish council, were condemned first to imprisonment and then to stripes³². St. James, by the command of Herod, was killed with the sword³³. St. Stephen, by the furious zealots, was cast out of the city and stoned³⁴. St. Paul thus describes the evils he had sustained ; “ Of the Jews five times received
“ I forty stripes, save one : thrice was I
“ beaten with rods, once was I stoned³⁵.”

²⁹ St. Luke, xxi. 12.

³⁰ St. Luke, xxi. 16.

³¹ St. John, xvi. 2.

³² Acts, c. iv. & v.

³³ Acts, xii. 2.

³⁴ Acts, vii. 58, 9.

³⁵ 2 Cor. xi. 24.

And

DISC. And whence all this enmity to the Apostles?

VI.

They had given to the Jews no other offence, than that they had faithfully executed the important commission which their Lord had entrusted to them, by endeavouring to convince both Jews and Gentiles that Jesus was the Christ the Son of God; that salvation was to be obtained not by ritual observances, but by repentance for sins past, and faith in Christ; and that it behoved all persons to abandon their former wickedness, and thenceforth discharge conscientiously the several duties incumbent on them, the duties of temperance in themselves, of integrity towards their fellow-creatures, of sanctity towards God; since by his own resurrection Christ had demonstrated, that from their graves he would raise up all that are dead, and that then shall follow a retribution of happiness or misery, dispensed to every one according to the good or bad use which he may have made of the moral powers, spiritual advantages, and heavenly graces bestowed on him by God in this life.

These

These were truths, not acceptable to the DISC.
VI.
Jews; nay more, not acceptable to many }
through the world³⁶ at large either in former or present days. Those who love the worst part, that is, the *sins* of the world, its irregular affections, its vicious habits, its sensual pleasures, its inordinate desires, its corrupt practices, its gross iniquities, are not much disposed to admire or adopt the precepts either of moral virtue or Christian religion. We have seen in sacred history, we see it daily before our eyes, that in proportion as the heart is inclined to vice, it becomes less desirous of knowing and less fit for admitting the dictates of reason and the doctrines of revelation. But no one in his sober senses and sound intellect can pretend to justify the following of his vicious propensities and excluding of serious thought; the very attempt to defend such proceeding would be contradictory to the higher faculties with which he is endowed by Heaven.

³⁶ ——— Ob hanc rem,
Quòd sunt, quos genus hoc minimè juvat, utpote plures
Culpari dignos.

HOR. S. 1. 4. 23.

DISC. Conscience and reason bid us resist evil tendencies, and urge us to regard the admonitions of those whom experience has enabled and situation authorised to speak the truth and give wholesome counsel. If in these their suggestions conscience and reason direct us properly, as unquestionably they do, then all insinuations that would confirm the mind in habits of excess, and entirely divert it from seasonable reflection, are to be considered as illusive fallacies repugnant to right thinking, and founded on the misrepresentation of passions and appetites not duly controlled. But if loose indulgence of passions and appetites be the chief obstacle which impedes the force of reason and conscience, then, as moral agents and rational Beings, we are bound to keep our passions and appetites in their just balance and under proper restraint. When we have effected this arduous task, we shall have conscience and reason assisting our minds, and making them open to the conviction³⁷ of truth; truth itself we shall no

³⁷ "Innocence is the only true preserver of reason and judgment." Bp. SHERLOCK, v. iv. D. vi. p. 184.

longer

longer dislike; we shall neither lay aside DISC.
with neglect the word of exhortation writ- VI.
ten in past ages; nor shall we turn away
with aversion from the advice of those,
who in the line of their duty, in be-
coming terms, and on suitable occasions,
deliver candidly and impartially what the
nature of the case may require either in
moral or religious concerns. No one is so
wise as never to need counsel; nor so con-
stantly attentive to what is strictly right, as
never to require that he should be reminded
of it. The most prudent are subject to in-
discretions; the most regular fall into inad-
vertencies. But from such frailties we are
soon recovered if the heart be incorrupt;
our hearts, therefore, let us guard with all
diligence, supplicating the Almighty that
“by his holy inspiration we may think
“those things that be good, and by his
“merciful guiding may perform the same.”

DISCOURSE VII.

Education necessary and beneficial to Man'.

PROV. xxii. 6.

*Train up a child in the way he should go:
and when he is old, he will not depart
from it.*

DISC.
VII.

THIS proverb naturally resolves itself into two parts; the former of which contains an exhortation to the discharge of an important duty; the latter, a reason for observing the exhortation. To reflect on these distinct propositions, and on other sub-

* Though some of the allusions occurring in this Discourse are more immediately appropriated to the condition of the children before whom the sermon was preached, yet the arguments are of general application.

jects

jects connected with them, may be an em-
ployment not unsuitable to the purpose of
the present solemnity. DISC.
VII.

The wisdom and propriety of the exhortation are founded on certain qualities inherent in man ; which qualities if we consider, we shall be convinced that the happiness of individuals and of society is materially affected, by the degree in which childhood either is, or is not trained “ in the way “ should go” through the paths and pursuits of life.

I. It hath been observed concerning man, that he is remarkably prone to imitation. When we extend our view beyond the limits of our own country, and contemplate human societies as they are variously combined and differently situated over distant parts of the globe, we are struck with astonishment at the great diversity of customs and manners, which distinguish the respective people among whom they prevail. In savage hordes their usages are cruel and barbarous : in tribes but little elevated above brutality, they are extravagant and disgusting:
in

DISC. in states highly polished, they are in few
VII. cases offensive, but in many perhaps not so
 expressive of any latent meaning, as the
 severity of sober reflection might require.
 For the origin of their several customs, the
 generations in which they commenced could
 probably account: but when some few ages
 have passed since the beginning of an in-
 stitution, the cause which gave rise to it is
 frequently either forgotten or disregarded.
 Still, however, posterity follow the vestiges
 of their ancestors: and of all attempts, there
 is no one so difficult as the endeavour to
 conquer inveterate habits, and to change
 established practices.

If we check excursion into remote parts,
 and contract our thoughts within the sphere
 of our own immediate knowledge, we shall
 daily see that in private families every ac-
 tion of the parent is imitated by the child;
 and it is notorious, that if there be in the
 parent any moral defects, which are openly
 and repeatedly exposed to the sight of the
 child, with an apt and indeed lamentable
 facility, he resembles his father in the vici-

ous lines of his character. And as it happens DISC.
in the single private family, so it happens in VII.
the aggregate family of the nation; for every
nation by the ties of civil union, may be con-
ceived as constituting but one family. The
cast of manners, to which the multitude is
formed, depends much on the conduct of
others, who, through the influence either of
station, or opulence, or education, induce
all persons inferior in these respects to con-
sider them as guides: and in this instance
also it is humiliating, though necessary to
observe, that patterns of immorality are
followed by the ignorant with much greater
promptitude, than examples of virtue.

Such then being the imitative propensity
of our nature, to begin the training of
children with the precaution of removing
them, as early and as much as possible, from
scenes where they might be corrupted by
profligacy, to situations where they may
emulate better deeds; as it is a provision
that essentially conduces towards the form-
ing of their future character, so indisputably
it is an act of the greatest prudence.

DISC.

VII.

2. There needs but short acquaintance with children, to know the obstinacy with which even in their infant years they contend for the gratification of their own humour. Indeed, after all the means that can be applied to regulate its excesses, still, from the earliest to the latest moment in which he can exert the strength of his body and the powers of his understanding, the spirit of self-will continues in a greater or less degree to actuate man. Nor is this principle in *all* cases to be reprehended. When it makes us resolute in spurning compliance with mean conditions, with base proposals, and wicked instigations, it is generous and manly, and should be cherished. But when in a concern that is useful, prudent, and creditable, our self-will assumes the air of contradiction, proceeding either from perverseness, or ignorance, or petulance, or vanity; then it becomes a moral defect: and as it is prejudicial to the mind that is vitiated by its influence, and troublesome to the society the comforts and advantages of which it refuses to promote, it cannot

cannot be too much discouraged. Reason-
able accommodation of our own inclinations
and our own sentiments, to the dispositions
and opinions of others, is absolutely necessary
for the transacting of human concerns,
and consequently for the existence of civil
society. It should therefore be taught to
children, because they are inexperienced; it
should be enforced on young persons, because
their passions are turbulent; it should be
recommended to all of mature years, upon
the ground of these common and allowed
maxims; that however well instructed may
be the mind, yet information from others is
often requisite; however correct may be the
judgment, yet still being human it is liable
to error; and according to the general rule,
which prevails through life, he that requires
indulgence for his own caprice and failings,
must in equity shew proportionate forbearance
towards the humours and imperfections of
others. In every point of view, it is of great
importance that children should by gentle
means be trained to habits of proper and due
conformity:

DISC.
VII.

DISC. VII. for where through mistaken kindness this preparation hath been neglected, it is in the nature of things that the most serious inconveniences should thence ensue. Is the son of any parent intended for menial service? he will bring not to his business that cheerful disposition and ready obedience, which will qualify him for an appointment. Is he to pursue a mechanic art? he will not be inclined to follow those directions, which must necessarily be observed if he would acquire skill; and the effect of such disinclination must be ignorance. Is he to be versed in some learned profession? he will either be reluctant in applying his attention, or he will presume on the self-sufficiency of his own abilities: in either of which cases he hath no reason to expect that adequate knowledge, which is the result of severe study, patient investigation, and long-continued reflection. Is he designed for arms? When it may be his duty to obey, he will be contumacious; when to command, he will be intemperate in the use of authority. Is he born to opulence and public station? he

he will be imperious. Is he to live with competency in private life? he will be cap-
tious in his temper and variable in his be-
haviour to his family and his friends. In
this manner does uncontrolled indulgence
of self-will make the object of it incapable,
either of contributing towards public utility,
or of securing his own credit and happiness;
for it impedes the right exercise of those
faculties, which if properly employed might
have made the man a valuable member of
the community, and might have procured
him not merely a supply of his wants, but
the more desirable acquisitions of respect
and honour, esteem and love. The training
then of children in the way of subjection
to discreet and moderate control, is an act
of judicious kindness in every parent; an
act, on which his sons and daughters will
reflect with gratitude, when they have re-
marked in others the many evil consequences
which arise from weak and unreasonable
compliance with the wayward fancies of an
age, capricious and volatile as that of child-
hood and youth.

N 3

3. When

DISC.
VII.

DISC.
VII.

3. When we are born into this world, we bring not with us minds already furnished with methodical principles; but through the sole gift of God, we are endowed with capacity either for the inventing or the learning of arts and sciences. But the extent to which this capacity shall become ultimately advantageous, depends in a great measure on the degree and manner of culture with which it is improved. In situations where no attention is paid to the mental powers, man clothes not his body with garments; hath only caves and rocks in which to shelter himself from the inclemency of weather; hath no prospect of a regular supply in articles of subsistence. In regions where capacity hath been somewhat exerted, man is found providing himself, though in a rude fashion, with such apparel, such edifices, and means of support, as necessity requires. Ascending in the scale of mental improvement to a degree still higher, we find him adding accommodations to necessaries. If we follow him thence to the most advanced state of civilized

civilized life, we there behold him enjoying the refinements of elegance. In this condition it is, that even the husbandman and mechanic execute their works with neatness; the manufacturer adds to the goodness of his materials the ornaments of taste: the merchant, by enterprizing adventure, procures the produce of foreign climes in exchange for the superfluities of his own country: the architect relieves solidity with grace: the sculptor forms living and speaking figures, giving them either beauty by a delicate outline, or majesty by bolder features: the poet, the painter, the musician, command the passions, by the force of expression suited to their conceptions, in such a variety of style as their subjects require, simple or complex, gentle or animated, pathetic or sublime. It is in this condition, that the medicinal art contributes to prolong existence, and the healing hand to make life more desirable; in this, that astronomy soars to the heavens; in this, that man contemplates objects purely intellectual, viz.

DISC.
VII.

DISC. truths mathematical, truths moral, truths
VII. religious.

Say then, when by the will and benevolence of his Maker man is endowed with capacity for attainments so wonderfully diversified, shall his powers lie dormant, that he may be uncovered and unhoused? or shall they be stopped at an early stage of exertion, that he may yet be removed but to a small distance from absolute barbarism? or shall they be checked at that period, when something more than what is merely requisite hath been added? Shall they not rather be called forth to a full display of their vigour; be guided, be cherished, be honoured, be rewarded, as tending to adorn and exalt human nature? Whether is better, the soil, which through want of tillage is unproductive; or that which is subact, and fruitful of corn and herbage? Whether is better, the tree which in its wild state gives fruit distasteful; or that which by proper management is meliorated in its juices? Whether is better, the animal which un-

tamed

tamed is useless; or that which subdued in spirit is of all brute creatures the most serviceable to us? From these instances of analogy we may argue concerning man; and conclude, that for the benefit of the individual and of society it is desirable, it is necessary, that his capacity should be so directed as gradually to unfold itself, till it reach the utmost bound of perfection at which it can arrive. The very beginning therefore to train children in such a way, as shall lead them to know and feel they have capacity, and shall by experience convince them of the different effects which follow either the application or the neglect of their mental powers, is a work of vast magnitude: it is the first step to all that improvement in art and science, which the human faculties can afterwards attain.

4. In the generality of men, who are emerged from the insensibility of savage life, there is an active spirit which is impatient of rest, and which *will* find itself employment. That such a principle exists in the mind, there cannot be stronger proofs than

DISC.
VII.

DISC. than that eagerness with which they hasten
 VII. to see any display either of skill or agility,
 though extremely perilous to him who excites their admiration; and that propensity, with which, even in nations not highly civilized, the inhabitants are addicted to games of chance². In the first instance, we are not to account for it, by imputing to the spectators a want of feeling: nor in the last, are we to assign it as the real cause, that avarice is the secret motive. For in the one case, the beholders are touched with compassion if any injury is sustained by the person who has diverted them: in the other, the game is frequently followed without the smallest prospect of advantage on either side. Not then to cruelty, not to covetousness, must we ascribe it, that men have recourse to pursuits either of this kind, or of a nature equally unimportant to the great purposes of life. Something to occupy and interest their minds is the object required, Formed for action, engaged they

² See Appendix.

will be either in nugatory amusements, or DISC.
in vicious practices, or in the business of VII.
honest and laudable industry. To train
therefore children in the way that shall point
out to them the proper methods by which
they may devote the greater portion of their
time to works of useful labour, and by
which they may spend the hours of leisure
in innocent recreation, or profitable im-
provement of their moral and religious
knowledge; to train children in such a way,
is to save the poor from beggary and in-
famy; and to rescue the rich from that
heaviest of all burthens, that source of all
depravity, self-weariness.

5. There is in man a most unhappy ten-
dency to do evil. If there be not this ten-
dency, whence comes it, that the very best
of men have continual need of vigilance
over their own hearts? and whence comes
it, that the most circumspect are still so con-
scious of their own inability to discharge
the duties of rectitude and sanctity, that
they feel themselves under the necessity of
supplicating the Almighty for his spiritual
aid.

DISC. aid to strengthen their infirmity? Why
VII. should we dissemble the imperfections of
our nature? or why flatter ourselves with a
false persuasion that we have greater excellence than what really belongs to our condition? In all cases it is most fair, most prudent, and most safe, to meet and represent things precisely as they are, neither exaggerating on one side, nor depreciating on the other. God in his wisdom, goodness, and power, hath bestowed on man such rational and moral faculties, as belong not to any other creature within the compass of our knowledge, on the globe we inhabit. In this respect, man hath much whereof to glory; yet to glory with a heart of gratitude to his Maker, and with a sense of dependence on him, who is the original dispenser of all blessings! But of his best talents man will not make that use, for which his Creator bestowed them. He finds it more easy to indulge his appetites, than to raise his soul to higher objects; he follows therefore the course to which his passions lead him, and neglects the virtues
which,

which, if he consulted his Reason, he would know to be incumbent on him, as duties indispensable, because arising from the very constitution of his nature. As a forcible motive, which should continually dwell on his thoughts, and animate him to act rather as a being endued with reason, than as a creature merely possessed of animal powers; the expectation of future recompense was by divine appointment first placed within the reach of human hope, and then by divine revelation was finally confirmed, as looking to an event which will infallibly ensue. Conviction that either proportionate reward or condign punishment awaits our present conduct, is the powerful, and indeed the *only* preservative which can operate at *all* times and in *all* places, as a restraint on that tendency to evil, so predominant in our nature. Who then is the best and wisest friend to the child, and who the most effective promoter of private virtue and public happiness? Is it he, who would pervert in the young mind the disposition, which with proper culture is formed to embrace a persuasion

DISC.
VII.

D I S C. suasion thus strongly inciting to all that can
VII. be called goodness? or is it not rather he, who begins with the first dawn of understanding to impress on the mind of his child, that there is a God every where present in power and knowledge; a God, who must therefore discern all the most secret actions; and who will hereafter assign them such retribution as in the most perfect equity they may deserve? Whoever opposes the doctrine of future retribution, is instrumental to the subversion of the main pillar on which morality should rest: and he that hath effected this mischievous ruin, hath been the harbinger of every vice that can be practised with legal impunity. On the other hand, whoever follows the conclusion to which his own nature would lead him; the conclusion in which the best and wisest persons of all ages have generally agreed; the conclusion which our Lord affirmed to be just, and in proof of his assertion himself rose from the dead; whoever holds fast, and inculcates as a truth infallible, that there shall hereafter be a different allotment to

the just and unjust, the virtuous and wicked; DISC.
VII.
such a man, by strengthening the foundation of morality, conduces to the conscientious and uniform observance of all duties that are salutary to private or public life. This then being the case, to train up a child in the way of learning, imbibing, and fixing deep in his mind, the certainty that after this there remains another state of existence, where goodness shall terminate in happiness, but vice be productive of misery; to train up a child thus, is to educate him in a principle, that will deter him from wickedness, and prompt him to virtue; a principle, that will carry him through temptations to do wrong, more safely and more surely than any apprehensions of punishment from the civil magistrate can possibly conduct him. The inculcating therefore of this principle cannot be accounted otherwise than an act of the most prudent concern for the welfare of children.

As then man is imitative, and it is better for him to emulate good than bad examples; as he is much inclined to follow his own will,

DISC. will, and yet his happiness must be materi-
 VII. ally diminished if he learns not reasonable
 accommodation; as the advantages to be
 derived from his capacity depend much on
 its being improved, and the perfection of his
 nature consists in such improvement; as
 his mind is so active, that in employment of
 some kind it will be occupied; and as there
 is in him a disposition to do wickedly; from
 a view of these qualities belonging to man,
 we may fairly conclude, that the exhortation
 of "training up a child in the way he
 should go," is conceived in wisdom and de-
 livered with propriety.

The effect, which the proverb teaches us
 will ensue from early care employed in
 education, comes next to be considered. In
 pronouncing, that from the way in which
 the child is trained, he will not depart when
 he is old, the Royal Instructor spake from
 that wide experience, which made him
 perfectly acquainted with human nature.

The mental faculties most distinguishable
 in our first years, are memory and imagina-
 tion. Whatever is then thoroughly com-
 mitted

mitted to the memory, is not soon forgotten; and whatever is deeply impressed on the imagination, is not easily effaced. Favourable also to the remembrance of what we see and hear in childhood and youth, is that disengagement from the business of active life, in which we spend our years of preparatory instruction. The objects, with which we are then conversant, are but few, and those few are opened to us in gradual succession; hence there is time for one class of ideas to be settled firmly in the mind, before they are propelled by others too hastily obtruding. From the strength of our powers, and the permanency with which we are required to dwell on the same thoughts at this age, we account for it, that although in mature years other ideas, infinite in number and various in kind, may be superinduced, yet shall these which are newly acquired be continually wearing off, whilst those of an earlier period shall so retain their place, as that however for a space of time they may be considerably depressed, yet ultimately they shall rise in their pristine

DISC.
VII.

DISC. VII. vigour, and predominate in restoring the original character. The reason is, because the one were stamped on the mind in the days of leisure and retirement; whereas the other, in the tide of human affairs, with the celerity of wave succeeding wave, were followed up by engagements that forced the mind forward and left it no time for reflection.

And although it may often happen, that the proper effects of right instruction are not so visible, as might be wished, at *every* period of our age; yet let no one thence hastily conclude, that therefore the elements of education are totally obliterated and the influence of it entirely decayed. It is in the moral, as in the vegetable system. The good seed may for a time be retarded in its natural tendency to put forth the blade and produce the ear: but at length, under the temperature of a favourable season, it yields abundant, though late fruit. The good principle may for some years lie dormant in the mind. The passions may depress, and the prevalent temptation, whatever it be, may

may obstruct its energy. But, unless in cases DISC.
VII. of extreme depravity, the good principle, like the good seed, will at last find its way to shoot up, and give a tenfold measure of increase after its own kind. Must the truth of this assertion be proved? On the slightest recollection, to many will recur instances of persons, who after a course rather of levity and folly than of determined corruption, are now in their several relations domestic and social, acquitting themselves in a manner creditable and respectable. Notwithstanding therefore the exceptions which may be adduced to the contrary, still by experience we are warranted in laying it down as a general maxim, that the efficacy of good principle imbibed in early years, hath strong influence; if not over the whole of life, yet at least over that portion of it, when vicious practices are peculiarly unbecoming and doubly criminal.

The training then of children in the way they should go, is from the nature of man indispensably necessary; and in prospect of the consequences, which with reasonable

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hope may be expected to follow, it is judicious ; because the best and (commonly speaking) the only method by which to arrive at that most salutary end, the inducing of all men to lead their lives consistently with temperance, justice, and piety. Any institution therefore, which is well calculated to forward the work of education with success, must be commended for its utility : and if moreover it prosecutes so important a business purely from considerations of humanity, then it deserves much more than unsubstantial praise ; it merits the support of the virtuous and assistance of the affluent, on account of its benevolence. Such then is the tendency and such are the motives of that Institution, which the members of the SOCIETY¹, whence originates this solemn and august meeting, conduct in a manner, unspeakably useful to the moral concerns of the present age and pregnant with similar advantages to succeeding generations. For, by their solicitude kindly conceived, and by

¹ The Society for promoting Christian Knowledge.

their

their attention prudently directed, they contribute in great measure to remove from bad example, to correct in their temper, to prepare for the exercise of various arts, to animate with a spirit of honest and laudable industry, to impress with a sense of duty to God and with a certain expectation of a future state, these, who by the united efforts of munificent PATRONS* are here convened in one body, these children, thousands in number! Here is a spectacle, which if either the most cold, or the most vain, or the most wicked man upon earth were only to behold, even he could not be indifferent whether these so numerous and interesting a part of his own species were taught such a knowledge of God and virtue, as should influence them to be sober, diligent, and upright; or whether they were bred up in such ignorance and vice, as should occasion them to close a short and profligate life under infamous punishment and by premature death! The sight of a congregation thus youthful,

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* The Patrons of the Anniversary.

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and thus beginning to walk in the path that will lead them to comfort and credit, would kindle apathy, confound paradox, and extort a benediction even from villany.

Highly beneficial both to individuals and to the public were such a SOCIETY, even though to these children alone they confined the advantages of their bounty and regard: how much then does the importance of their services rise in our estimation, when in truth it may be added, that to other thousands are extended their liberality and concern! In every district of the British nation are sensibly felt those operations of their aid, which strengthen the work of the Gospel Ministry. Hence by an example which (with the utmost deference and submission be it spoken!) the legislature would act wisely by imitating in all places of increased population; in a city^s of great public resort the erecting of a church, for the more ready admission of the lower classes to divine worship, hath been liberal-

^s Bath.

ly⁶ encouraged. Hence through our towns DISC.
VII.
and villages, the poor, each in their own {
tongue⁷, are furnished with the scriptures,
and with other works composed on scripture
principles. Hence in schools the younger
are taught to know, and in their habitations
the elder are exhorted to observe, the duties
they owe to their Creator, their Redeemer,
their Sanctifier; the duties they owe to
themselves, their families, their kindred,
their connexions, their magistrates, their
laws, their king, their country.

Nor have the exertions of this SOCIETY
been limited within the boundaries of this
our own kingdom. Over other regions of the
earth, and some of them widely distant⁸,

⁶ To the Fund towards erecting a Free-Church at Bath, the Society has subscribed 500 l. and no appropriation of that sum could have been more seasonable or more useful.

⁷ A fourth edition of the Welsh Bible, to the number of 10,000 copies, 8vo. with service and psalms; and 2,000 copies of the New Testament for the use of schools in Wales, are now printing; and will be sold, throughout the Principality, each book bound in calf, at *one half* of the prime cost in sheets.

⁸ For an account of the Society's Protestant Missions to the East-Indies, see the Statement for 1795, p. 121.

DISC. ^{VII.} they have diffused the light of revealed truth, and inculcated the practice of Gospel-morality. Nor can it be doubted, that when the resources shall be competent, the same services will be extended to those colonies, where humanity hath in one quarter⁹ provided a refuge for distressed Africans, and in another¹⁰ hath appointed a place for repentance and amendment to exiled transgressors.

That the earth shall be filled with the knowledge of the Lord, is the promise of God¹¹! In his hand, and under the blessing of his providence, instrumental towards the accomplishment of the divine promise have been the efforts of this SOCIETY! That in all their works begun and continued for the purpose of glorifying his holy name, the Lord may ever prosper their endeavours! must be the prayer of every one who thinks and feels as becomes a man; since the cause of this SOCIETY and of human nature is inseparably the same. For with the Christian

⁹ Sierra Leone.

¹⁰ Botany Bay.

¹¹ Is. xi. 9.

knowledge

knowledge promoted by their labour, are DISC.
VII.
connected all those filial, parental, and con-
nubial affections, which contribute to the
comfort of domestic life; all those social and
political duties, which render civil commu-
nity safe and eligible; all those moral vir-
tues, which form the only solid basis of
strength and dignity to nations; in one
word, all the principles and sources of ra-
tional enjoyment to man in this world, and
all the hopes and expectations of his spiritual
happiness in a future state.

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VII. and inculcated the practice of Gospel-morality. Nor can it be doubted, that when the resources shall be competent, the same services will be extended to those colonies, where humanity hath in one quarter⁹ provided a refuge for distressed Africans, and in another¹⁰ hath appointed a place for repentance and amendment to exiled transgressors.

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happiness in a future state.

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DISCOURSE VIII.

False Philosophy considered.

COL. ii. 8.

*Beware lest any Man spoil you through
Philosophy.*

DISC. **VIII.** **ON** men of ingenuous, but inexperienced minds, there is nothing so imposing as a specious name. To such persons, under the disguise of an assumed appellation, vices recommend themselves with so much success, as to deceive the unwary into a confident opinion^{*} that their conduct is proper,

^{*} Cùm sint vicina virtutibus vitia, etiam qui vitiiis utuntur, virtutis tamen his nomen imponunt. **QUINTIL.** l. viii. c. iii. s. 1. This remark is equally true in a moral, as in a critical sense.

although

although to judicious observers it appears DISC.
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palpably wrong. And this delusion continues to beguile them, till some unhappy consequence begins to create in them suspicions of error, and at length convinces them that they have been too long mistaken. In private life; some are brought into great distress, from having acted under an idea that inattention to pecuniary concerns was a mark of generosity. Others fall into vicious practices, because easy compliance with every proposal of a companion appears to them a proof of good temper. Others commit irregularities, through a persuasion that to despise the uniformity of rules is an indication of high spirit. Others violate the decencies of politeness, conceiving disregard to forms a sign of superior ability. Then again in public life; many do in reality serve the cause of licentiousness, whilst with the purest intentions they mean only to extend liberty: and many give encouragement to indifference for all religion, whilst they imagine themselves to be promoting only liberality of sentiment. Now in the one case,

DISC. case, admirable are generosity, good temper,
 VIII. high spirit, and superior ability : but surely
 no man in his right senses can say it is admirable, either to bring on himself indigence through imprudent neglect of his property ; or to become depraved through weakness in yielding to solicitations ; or to injure society by bad example ; or to insult established usages of behaviour by an affected impertinence. So in the other case, liberty is precious as life itself ; and liberality in thinking and judging is part of Christian charity, than which nothing is more lovely : but surely no man of mature judgment can with genuine liberty to be converted into a cloak for every species of enormity ; nor liberality of sentiment be made the occasion of propagating direct atheism. Yet in these points of view are to be seen many measures, which upright but misguided men frequently pursue, merely because they do not fully apprehend the tendencies of their actions.

Persons, therefore, who want experience, should be extremely cautious how they depart from those principles, which have been
 received

received generally, because founded on solid reason; and how they deviate from those customs which have obtained long, because in their effect they have proved good. Thus circumspect should all persons be, who cannot yet have acquired much practical knowledge of the world; lest instead of becoming, what they anxiously wish to become, more beneficial to mankind than those who have preceded them, they should actually, though inadvertently, be instrumental towards occasioning some of the worst evils that can befall human society. DISC.
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The present generation hath been injured by nothing, so much as by the imposing name of Philosophy. Philosophy, when it is employed in promoting good morals, in cultivating liberal arts, in strengthening social union, in contemplating the works of creation, and thus leading man to acknowledge and adore the Supreme Being, is a noble science: it is noble because true; and true, because consistent and corresponding with the nature of man, and with the relations he bears to his fellow-creatures and to

DISC. his Maker! But that which *assumes* the
 VIII. name of Philosophy, and under this mask
 debauches morals, dissuades from mental
 improvement, disunites society, discerns not
 the wisdom of God either in the earth or
 the heavens, and discourages men from pay-
 ing the tribute of gratitude to their univer-
 sal Father; such a system of doctrines is
 detestable, because false; and false, because
 contrary to the nature of man, and his
 several relations to society and God. Real
 Philosophy we should cherish and love:
 it is the friend of man, being the source
 of wisdom, the origin of many comforts,
 and the handmaid of religion. That, which
 comes under its borrowed name; which puts
 on a semblance of what in fact it is not;
 and which if we are compelled to call
 Philosophy, we must, if we would speak
 properly, term False Philosophy; *that* is
 the evil against which we are to guard:
 and that the credulous and innocent may
 not be betrayed by the deceits, the forgeries,
 and enchantments of this vizored impos-
 tor,

flor², let us now enumerate some leading points in which this Philosophy is false. DISC.
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1. It is false, in asserting that man in society retains all his natural rights. In exchange for the more certain subsistence, the more secure protection, the greater degree of assistance in times of sickness, or need, or casualty; in exchange for the delights of friendly intercourse, and the improvements of civilization; in exchange for these blessings which man enjoys in society; he relinquishes the savage liberty of roaming at large for prey, of exercising horrid vengeance on the person who has offended him, and of following without controul his ferocious and brutal passions, to the annoyance, disgrace, and destruction of his species.

2. It is false, in maintaining that all men are equal. In every point of view there is among men remarkable and unavoidable inequality. For neither have all men the same

² Hence with thy brew'd enchantments, foul deceiver;
Hast thou betray'd my credulous innocence
With visor'd falsehood, and base forgery?

MILTON's *Comus*, 695.

stature,

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stature, nor the same agility, nor the same strength, nor the same sagacity; which are qualities chiefly valued by the barbarian; nor have all the same genius, nor the same industry, nor the same prudence; which are endowments excellent in civil society. From the disparity with which these bodily and mental faculties are distributed, through the natural operation of cause and effect men necessarily fall into inequality of condition, independently of all political distinctions. If moreover we consider man as intended for civil society, by such constitution of his nature he is designed for a state of inequality. For the very existence of society to any great extent, depends on order. But order requires that some should direct, and others be directed; which implies the subordination of inferiors to superiors.

3. It is false, in its presumptive and arrogant opinion that man is perfect. Whence originate the various enormities that disgrace human nature, and whence the necessity for establishing any laws to restrain vicious propensities, if man be perfect? The history of every

every society which has been known to in-
stitute such laws, is in direct contradiction
to all ideas of human perfection, and too
evidently demonstrates that man is imper-
fect. For all laws would be unnecessary if
men were perfect; the necessity for them
arises from our imperfection. Will it be said,
that laws are the source of human depravity?
That *some* laws may tend to corrupt man,
will readily be allowed: but that *all* laws
have such an effect, must positively be denied.
The laws, for instance, which forbid me to
murder, or steal, or commit adultery, or
bear false witness, can never lead me to im-
morality. To affirm then, that because *some*
laws may have a bad influence on morals,
therefore *all* laws do thus operate, is to
affirm what is false in fact; and it is more-
over to argue from a *particular* instance to
a *general* conclusion; which is false in rea-
soning.

Besides, to assert that laws, abstractedly
and universally considered, are the source of
human depravity, is to call *that* the cause,
which in reality is but the effect; it is to

DISC. speak as though laws had made men, and
 VIII. not men laws. Whereas the contrary is the
 truth : and if men have made laws against
 murder, theft, adultery, and other vices,
 they were compelled to make these provi-
 sions, by the experience they derived from
 observation of the human character, and by
 conviction that their fellow-creatures had
 actually committed such crimes.

4. It is false, in expecting that any hu-
 man institution can be perfect. Can the
 body be sound, the limbs of which are un-
 sound ? or the waters sweet, the fountains
 of which are bitter ? So neither can institu-
 tions framed by imperfect men be in all
 parts perfect. Every work of man must
 more or less bear signs of that imperfection,
 which is inseparable from the nature of its
 author.

5. It is false, in proposing to endanger an
 entire system, upon the *whole* beneficial, for
 the sake of improving a part, objectionable
 perhaps, but not injurious. Granting there
 may, and will be imperfections in all human
 institutions, yet where the good preponder-

ates, the evil is not so to be regarded, as that the former shall be hazarded for the chance of removing the latter. In the body natural, to hurt the vitals in order to heal the extremities, would be an act either of ignorance or of desperation. If in society there exist usages of acknowledged defect when considered abstractedly, but which from being counter-balanced by other circumstances are not prejudicial, and which cannot be changed without very material detriment to society itself; then to sacrifice the welfare of the community at large to considerations of partial advantage, would be repugnant to every principle of common prudence.

6. It is false, in conceiving that because the use of any thing is good, therefore the abuse of it must be also good. Freedom of action is good; but if that freedom be extended to subversion of all laws, in its excess it is not good. Freedom of speech is also good; but if it be carried beyond the bounds of decency, to slander and blasphemy, in its injurious and impious perversion it is not good.

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7. It is false, in supposing that the operation of the same principle should always proceed in the same direction. That man should enjoy civil and religious liberty is a virtuous principle, which should actuate the mind of every honest and religious person: and the maintainer of this principle will never support either despotism or persecution, because both are inconsistent with it. But neither, on the other hand, will he approve of endeavours, which under the sanction of civil liberty would contend for exemption from lawful authority; or which under the pretence of religious liberty would introduce atheism. For, in his conception, civil liberty is somewhat very different from the rejecting of all legal restraint whatever; and religious liberty somewhat very different from atheism, which has nothing to do with religion. Consistency with his principle, would require him to dissent, not only on the one hand from measures that were arbitrary, but also on the other from such as were licentious; both being equally dangerous to real liberty. His principle would continue the same; and the application of it would
be

be with the same views ; but the direction DISC.
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would vary as the case varies. The expert mariner throws his ballast on that side of the vessel, which wants its due proportion of burthen. The mechanic applies the weight to that side of the scale, where the equipoise is failing. The judicious commander supports that part of the army, which appears the weakest. The object of each, in his respective way, will be the same, and they will all act on the common principle of doing their best, as the nature of the case may happen to demand.

8. It is false, in denying the difference of things. By what means man obtains a general sense of right and wrong; whether from the constitution of his nature, as some conceive, or from education, as others maintain, it is needless to dispute: the fact is, that in civil society every one has that general sense³. And even the very persons,

³ Who can doubt, whether mankind have been universally persuaded that there is a right and a wrong in human conduct? Some things, which in certain circumstances they ought to do, and other things which they ought not to do?

DISC. persons, who are most busy in confounding
 VIII. good and evil, do nevertheless shew, when
 their interest is concerned, that they clearly discriminate the one from the other. For, the most dishonest will rather trust their persons and property to a man of known integrity, than to one of suspicious character: the reason is, they rely on the virtue of the former, but mistrust the fidelity of the latter. And this persuasion of placing confidence in the just, but of withholding it from the unjust, operates universally throughout mankind, and plainly proves that in the common concerns of life, the difference of right and wrong not only *may* be distinguished, but actually *is* discerned, and applied as a direction for proper conduct in the prudent management of temporal affairs.

The universality of these opinions, and of many others that might be named, is sufficiently evident, from the whole tenour of men's conduct, as far as our acquaintance reaches; and from the records of history, in all ages and nations, that are transmitted to us.

Dr. REID on the Intellectual Powers of Man,
 Essay 4. c. ii. p. 44. ed. 1785.

This

This power of discriminating between right and wrong, between good and evil, may however be proved by an instance of a kind more generous, than that of regard to self-interest. Whence is it, that on reviewing the lives of men who for ages past have ceased to exist, as their history proceeds, our minds imperceptibly annex to their actions either approbation or censure unpremeditated and spontaneous? We admire the just and humane, like Titus: we abhor the oppressive and cruel, like Domitian. The unerring judgment we thus pass is the effect of a distinguishing principle in man's nature; a principle which, however dormant or perverted it may be in a savage people, hath nevertheless been always prompt in perceiving and right in deciding, amongst men living in that state, where *alone* the human faculties and qualities can be seen in perfection, the state of civilization.

But if we have within us a principle thus capable of discriminating between good and

⁴ See "Inquiry concerning Moral Good and Evil," by Hutcheson. Treatise ii. s. 1, 2.

DISC. evil, and if that principle doth so discriminate, then that there should be some things good and some evil, and that there should be a difference between them, is a necessary consequence.

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Another argument to the same purpose arises from considering that indignation^s, which persons who in general perhaps are not very solicitous respecting their character, do nevertheless shew when charged with crimes of which they are innocent. And

^s An illustration of this remark occurs in vol. ii. b. 1. c. 10. "Voyages to the South Sea," published by HAWKESWORTH in 1773. TUBOURAI TAMAIDE, an Otahitean, had been falsely suspected of stealing a knife, which in reality had been taken care of by Mr. Banks's servant. When the innocence of the Otahitean appeared, he expressed the emotions of his mind in his looks and gestures, and "with a countenance that severely reproached " Mr. Banks with his suspicions."

On this incident it is observed, "These people have a " knowledge of right and wrong from the mere dictates of " natural conscience; and involuntarily condemn themselves, when they do that to others, which they would " condemn others for doing to them. That TUBOURAI " TAMAIDE felt the force of moral obligation, is certain; " for the imputation of an action which he considered as " indifferent, would not, when it appeared to be ground- " less, have moved him with such excess of passion."

this

this anger is not the consequence of cool reflection ; and therefore cannot be said to be the effect of fear lest punishment should ensue : it is the instantaneous and involuntary impulse of the mind, which is exasperated at the idea of having been thought guilty in a base act, and resents the injustice of a suspicion not merited. Here indeed is a double proof of power to discern right and wrong : for the person thus accused, by his being irritated at a false charge, immediately discovers that he distinguishes moral evil from moral good ; and by his feeling pain under an accusation not deserved, he manifests how perfectly he understands whether he is treated justly or unjustly by others.

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There is then a difference in things ; and commonly speaking, it is clear to the apprehension of all men.

9. It is false, in teaching to do evil that good may come of it ; or in other words, that the end sanctifies the means. In this country it will scarcely be denied, that every one who lives in society has a claim on that society for justice and protection. But if it
be

DISC. be an allowed maxim, that men may do
 VIII. evil^o for the production of some good, then
 it will not be improbable (because the case
 has happened) that some persons under the
 delusion of this principle may, with a view
 to some imaginary good, not only refuse
 you justice, but proceed to treat you with
 the grossest injustice ; may first plunder your
 property, and then deprive you of life,
 though on your part no offence hath been
 committed against either law or equity.
 Where then would be that security of rights,
 which from society you are encouraged to
 expect, and warranted in demanding ?

Again ; the basis of civil society is mutual confidence. But what man of common prudence will commit either his property or his person to the care of another, who holds himself at liberty to betray his trust and even destroy his friend, provided he doth but intend to appropriate the spoils to some good purpose ?

^o A right to do wrong, or to commit injustice, is an abuse of language, and a contradiction in terms.

Dr. FERGUSON on Civil Society, P. I. s. 10.
 p. 106. ed. 1773.

Thus

Thus then this principle goes to the dissolution of all society; and if so, must be rejected as not compatible or reconcileable with that state, for which man is intended, and in which, when duly constituted, he finds the greater portion of happiness.

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But in vindication of this perverse paradox, the public good of society has been pretended. It would however be difficult, nay even impossible to shew, that it can be for the public good of society to defeat the very cause, and counteract the very ends for which all society is instituted; both which evils this paradox completely works, by banishing confidence, and by violating at pleasure, the rights of the society existing.

But its advocate then pleads the good of posterity. Whose posterity? By the sudden death of those, whom this maxim may have taken off, he has done his utmost that they shall have no posterity: and by holding out an example to his own posterity, that they may do evil to produce good, he has taught them to rob and destroy each other, as he has robbed and destroyed the men of his own generation. For, what was once in itself lawful,

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lawful, must always be lawful: if robbery and assassination be lawful to the maintainer of this principle, they will be lawful to his children. And thus by precedent he establishes a maxim which, pursued to its consequences, would tend to the utter extinction of all society.

Seen then in these points of view, the paradox of doing evil that good may come of it, is of all others the most mischievous that ever entered the mind of man.

Sophistry may puzzle plain sense; and violence may compel the oppressed to submit: but in common apprehension, honesty and fact, this is the truth; that if men choose to continue members of society, they are bound to acquiesce in those first principles, on which alone society *can* be so formed as to answer the ends of its institution. These principles are; 1st. That no man is allowed knowingly and wilfully to do wrong unto another; 2d. That every thing is wrong which is unjust; 3d. That every

7 "No end can justify the sacrifice of a principle, nor
"was a crime ever necessary in the course of human affairs."
RUSCOE's Life of LORENZO, vol. ii. p. 307. ed. 1795.

thing is unjust, which will produce more harm than benefit to the person affected. DISC.
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Where such principles are established, we have grounds of confidence on which we may securely rest; but should the other maxim prevail, on *whom* or on *what* could we depend?

10. It is false, in asserting that men are not required to be just in public life, as they are in private.

Society cannot exist to any useful purpose without mutual confidence, nor mutual confidence without the uniform prevalence of truth and justice. Therefore, though in intercourse with the world there may arise many cases, in which it may be difficult to ascertain precisely on which side truth and justice should lead us to determine, yet from *intending* and *endeavouring* to follow the spirit of these principles, no man is in any case exempt: and for this reason, *viz.* because no man, living in society, can in any case be exempt from discharging a social duty to which he is competent; and a social duty it is, incumbent on every person alike, whether he be retired, or whether he con-
cern

DISC. cern himself with public affairs, to do his
 VIII. utmost for the conservation of society;
 which end can be attained *only* by adher-
 ing to truth and justice, since they are the
 foundations of confidence, that basis of civil
 union.

The same reasoning, which applies to the individual in society, applies also to the society itself with respect to alliance. Where there is no confidence between one nation and another, there can be no alliance; and where truth and justice are wantonly violated, there can be no confidence. Therefore nations, if they wish and profess to make alliance, and of course political administrators of such nations, are bound to observe such conduct towards their allies, as to the party with whom they have contracted alliance, may be serviceable to the ends for which the alliance was contracted, and may be perfectly consistent with equity and good faith*.

* The learned Reader will recollect the upright conduct of Aristides, when it was proposed by Themistocles to burn the fleet of the allied Greeks.

See PLUTARCH. THEMISTOCLES, p. 269. vol. i.
 Bryan's edition.

National

National safety, national duty, and national character require this conduct. DISC.
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II. It is false, in conceiving that experiments may be made in morals, as in physics.

Natural and moral philosophy work not on the same subjects: the one is employed on matter; the other on mind. The effects of experiment on matter may be infinite as the particles of matter, and therefore incalculable: but the effects of experiment in moral principles applied to the human mind are comparatively few, and therefore can be ascertained. Such effects are few, because human nature is universally constituted of the same passions: and those effects can easily be ascertained, because every kind of principle, both consistent and inconsistent with man's nature, hath been already and long since tried, and the consequences are recorded. And it is impossible now to conceive any moral principle, the effect of which might not be foreseen; because, nothing *new* in morals can be devised; and as for the operation of principles *already known* (which indeed are all that can be discovered)

DISC. discovered) it has always been found that
 VIII. men influenced by similar principles and placed in similar situations act nearly in the same⁹ manner; and that certain moral causes will produce certain corresponding moral effects. The attempt therefore to introduce new moral principles in a highly polished and civilized people, is extravagant and wild, because vain and fruitless.

But the extravagance and wildness of the attempt are among the slightest causes that render it objectionable. If the business terminated only in folly, there were in it little danger to be apprehended. It leads how-

⁹ See Dr. FERGUSON on Civil Society, p. 1. s. i.

We have every reason to believe, that in the case of such an experiment made, we shall suppose, with a colony of children transplanted from the nursery, and left to form a society apart, untaught, and undisciplined, we should only have the same things repeated, which, in so many different parts of the earth, have been transacted already. P. 6. ed. 1773.

See also Dr. REID on the Intellectual Powers, &c. Ess. 1, c. iv. p. 53. The constitution of human nature is so similar in different societies or commonwealths, that the causes of peace and war, of tranquillity and sedition, of riches and poverty, of improvement and degeneracy, are much the same in all.

ever to most fatal consequences : for, it encourages men to act in contradiction to those relations, which they bear to society. Does it not, for instance, contradict such relations to assert, that every one has a right to all he can obtain by strength or power, in contempt of law ? Yet this doctrine has been more than once propagated, and (what is still worse) has been made a principle of action the force of which has been carried into immediate effect.

DISC.
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12. It is false, in teaching men, to obey the impulse of passion, rather than the dictates of reason. It is clearly man's duty to follow, by virtuous means, that which shall ultimately terminate in the greatest natural and moral good. The two springs of human action are reason and passion. Now any one passion unrestrained by reason, will in the end produce injury. Thus, hope may lead to credulity, which in matters of business may occasion ruin : Fear may unnerve a man against impending danger : Anger may precipitate him into madness : Desire may plunge him into sen-

DISC. fual vices. Reason is the faculty, by which
 VIII. these and all passions are restrained from running into excess. But if so, it is the power which ought to direct man's conduct, because it will prevent him from incurring those evils, into which the passions might plunge him; and because reason itself can lead to no evils, so long as it retains its essential nature, that of judging rightly. If once we begin to judge not rightly, we are then proceeding, not according to the dictates of reason, but the delusions of error.

13. It is false, in asserting that man is merely material. Man thinks: Matter does not¹⁰ think. Man has self-will and self-motion: Matter has neither. Man therefore must be constituted of *something* very different and distinct from matter, and *that* is what we call mind. Should it in reply be said, God *may*, if He chooses, make matter capable of thinking, of willing, and of moving;

¹⁰ There is indeed nothing more ridiculous than to imagine, that any motion or modification of matter should produce thought,

Dr. REID's Intellectual Powers,
 Ess. 2. c. iv. p. 95.

ing; the answer is, first, that to overlook DISC.
VIII.
what God *has* done, and argue from what
He *may* do, is to reject¹¹ experience for
speculation and substitute theory for facts,
which is a vicious mode of reasoning: and
in the next place, it is to introduce con-
fusion of terms; for if matter were made
capable of thinking, willing, and moving,
it would be no longer matter, it would be
something very different from it, because it
would have properties which no combination
or division of matter was ever known¹² to
produce. If the essential properties of any
thing be altered, it becomes in its nature new;
and so the case would be with respect to matter.

¹¹ Certè contra experimentorum tenorem somnia temerè
confinienda non sunt, nec a naturæ analogiâ recedendum
est, cùm ea simplex esse soleat, et sibi semper consona.

NEWTONI Principia, l. 3. R. 3.

Quicquid ex phænomenis non deducitur, *hypothesis* vo-
canda est; et hypotheses seu metaphysicæ, seu physicæ, seu
qualitatum occultarum, seu mechanicæ, in philosophiâ ex-
perimentalì locum non habent.

Ibid. l. 3. Schol. Generale.

¹² He (Dr. Hartley) even acknowledges that matter
and motion, however subtilly divided or reasoned upon,
yield nothing more than matter and motion still.

Dr. REID's Intellest. Powers,
Ess. 2. c. iii. p. 90.

Q 2

14. It

DISC.

VIII.

14. It is false, in supposing that nothing is to be admitted as true, which is not capable of mathematical demonstration. It is contrary to the condition of man to require mathematical demonstration in all cases¹³, before we assent to the truth of them. For, the concerns of life could not be carried on, if we did not rely on the word¹⁴ of each other for facts done at present : and we must remain in total ignorance of circumstances past, if we did not admit the evidence of historical testimony. But neither the assertions of men living, nor the evidence of historical testimony amount to mathematical demonstration, although, when the persons speaking or writing cannot reasonably be suspected of falsehood, their statements do amount to moral certainty. With reliance however on this certainty, though short of demonstration, we daily act, and on every principle of reason are justi-

¹³ It is a common observation, that it is unreasonable to require demonstration for things which do not admit of it.

Dr. REID's *Intellect. Powers*,
Ess. 7. c. iii. p. 690.

¹⁴ See Bishop SHERLOCK's *Disc. II. vol. iv. p. 282.*
ed. 1764.

fied" both in thus acting, and in believing facts, which happened in ages antecedent to that in which we now exist. DISC.
VIII.

15. It is false, in opposing speculative objections to positive facts.

In natural religion, it is a fact that God hath given us life, and various means of enjoying life. This is a proof of God's goodness. It is a fact also, that He hath made the sun, moon, stars, earth, and waters, and fitted them for many useful purposes. These prove the wisdom¹⁵ and the power

¹⁵ Things of several kinds may admit and require several sorts of proofs, all which may be good in their kind.

When a thing is capable of good proof in any kind, men ought to rest satisfied in the best evidence for it, which that kind of things will bear, and beyond which better could not be expected, supposing it were true.

'Tis sufficient that matters of faith and religion be propounded in such a way, as to render them highly credible, so as an honest and teachable man may willingly and safely assent to them, and according to the rules of prudence be justified in so doing.

Bp. WILKINS's "Principles of Natural Religion,"

B. i. c. iii. s. 2, 3, 5.

See *ibid.* B. ii. c. ix. p. 408. edit. 1675.

¹⁶ *Elegantissima hæcce solis, planetarum et cometarum compages non nisi consilio et dominio entis intelligentis et potentis oriri potuit.*

NEWTONI Principia, l. iii. Generale Scholium.

DISC. of God. All objections then which can
 {VIII.} possibly be raised, taken from imperfections
 imaginary or real in the works of creation,
 can never *disprove* that God is benevolent,
 wise, and powerful. The utmost avail of
 such objections can only be a supposition
 that He might have been *more*¹⁷ benevolent,
 and have shewn *greater* marks of wisdom
 and power. But who can undertake to de-
 monstrate such a presumptuous supposition,
 when he cannot know thoroughly even this
 our own system, which is but one part of
 the universe? On the other hand, reason
 can produce many arguments, which should
 convince us *all is for the best*¹⁸, according to
 the

¹⁷ The objection only shews, if it shew any thing, that
 we can *conceive* a constitution of things, in which *greater*
 benevolence would have appeared: a conclusion with
 which we have at present no concern.

The arguments, by which we prove the Divine benevo-
 lence to a certain degree, are not overturned by objecting,
 that a *greater* degree is conceivable. I am now arguing
 on the very unreasonable supposition, that human concep-
 tion is the measure of Divine power.

See Dr. BALGUY on Divine Benevolence,
 p. 32 and 73.

¹⁸ Cujus quidem administratio nihil habet in se quod
 reprehendi possit: ex iis enim naturis quæ erant, quod effici
 optimum

the *present* constitution of the world, and the *present* state of existence. DISC. VIII.

Again; In revealed religion, that Christ rose from the dead is a fact, attested more strongly than any other fact recorded in ancient history. All objections then, which can possibly be made against his doctrines, can never disprove this fact; and on this it is we rest our faith.

16. It is false, in dissembling the difficulties which attend infidelity.

In natural religion, it is much more difficult to believe, that the world, formed as it is with design and governed with regularity, should be made and preserved by *chance*, i. e. *by nothing*, than it is to believe that it was

optimum potuit, effectum est. CIC. de Nat. Deor. l. ii. c. 34. quoted by Dr. BALGUY, p. 74. "Divine Benevolence."

* See also THOMPSON'S SUMMER, v. 318.

Let no presuming impious railer tax
CREATIVE WISDOM, as if ought was form'd
In vain, or not for admirable ends.
Shall little haughty ignorance pronounce
His works unwise, of which the smallest part
Exceeds the narrow vision of her mind?

Q 4

made

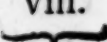
DISC. made and governed by an Intelligent Being
 VIII. competent to the effecting of so stupendous
 a work.

In revealed religion, it is much more difficult to believe, that Christianity arose from *no certain* ground, than it is to believe that Christ really and actually existed. For to what adequate cause but such existence can it be ascribed, that his life is recorded by four histories, for the country and æra of which we have strong presumptive proof from their style¹⁹ and correspondence with the circumstances of their time; and for the writers of which we have testimonies from the age immediately subsequent to them: to what other cause can it be ascribed that his doctrines should be the subject of many epistles, which by striking coincidences²⁰ of time and place, and minute particulars, bear singular characters of authenticity; and that passages should be cited from those histories and epistles, and allusions made to

¹⁹ See MICHAELIS's Introduction to the Four Gospels, translated by MARSH, sect. 10, 11. 7, 8. in chapter 1.

²⁰ See Archdeacon's PALEY's "Horæ Paulinæ."

them

them by many authors, who are known to ^{DISC.} have written at the distance of at least six- ^{VIII.}  teen hundred years from the present date : to what other cause can it be ascribed, that in a vast empire idolatry should have yielded to the establishment of his religion ; that many nations have made his principles the basis of their legislation ; that for seventeen centuries there has been a succession of men professing themselves his disciples, and that at this day in several countries, civilized and enlightened, is observed a solemn ceremony in commemoration of his death : to what other cause *can* all these effects be ascribed, but to the sole cause which is adequate to account for them, *viz.* the real and actual existence of Christ ? Surely it is beyond comparison more difficult to believe that those notorious and extraordinary facts should rest on no other foundation but fiction, than it is to believe that Christ lived, died, and rose again, in the manner related of Him by the Evangelists and Apostles.

17. It is false, in confounding remote consequences with primary qualities. Thus, the

D I S C. the religious wars, which have been carried
VIII. on by Christians, it charges on Christianity.
Now it is incontrovertible, that the language of Christianity, as found in the Gospels, speaks nothing but peace; and that the spirit of Christianity is so benevolent, as to forbid all unjust aggression, and to allow resistance and repulsion of injury so far only, as in self-protection may be prudent and necessary. If then the professors of Christianity have used violence where no danger threatened them, or have propagated their principles of faith by means of cruelty and persecution, the criminality of such proceedings must be imputed, not to Christianity itself, but to the professors of it; who were influenced either by mistaken judgment, or misguided zeal, or ambition, or pride, or avarice, or some other malignant passion, which imposed itself on them under the name and appearance of conscience. To charge on Christianity, which in itself is good, either the errors or the vices of the persons who do indeed embrace, but who also pervert, or disobey it, is so palpable an instance of arguing from
abuse,

abuse, as no just reasoning can possibly admit. And equally unfair is it to blame Christianity for the consequences that ensue from the corruption of its doctrines and the neglect of its positive precepts, as it were to blame jurisprudence, because many have been ruined by legal chicane; or medicine, because the deaths of many have been hastened by empiricism; or literature, because men, who have turned their abilities to the vilest of purposes, have written against every thing that is praise-worthy and sacred before God and man; or commerce, because the supplies which it administers to our wants, are employed to pamper the appetite of luxury and to swell the riot of excess. If either Christianity, or jurisprudence, or medicine, or literature, or commerce, has been made a pretended ground for the introduction of evil, such pretence has been in open contradiction to what was first intended in the cultivation of them; and the mischief is chargeable, not on them, which in themselves are good, and which in their original tendencies lead to good; but either on the

DISC.
VIII.

folly,

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VIII.

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DISC. folly, or the wickedness of men, who have
 VIII. perverted the nature of these blessings, and
 have directed them to improper ends". Surely the clearness of the fountain is not affected, because its stream at a remote distance is discoloured by the soil over which it flows : nor is the light of the sun *therefore* not bright, because on earth we may behold it through some dark body interposed between our eye and the source of effulgence.

But farther ; it is disingenuous in suppressing this fact, *viz.* that for the thousands, who may have suffered in wars termed holy, millions have lived in more undisturbed enjoyment of their property, in safer protection of their persons, in stricter purity of morals, in more uniform practice of private and domestic virtues, of social and public duties, under the benign and vital influence of Christianity, than under any other system of religion, or avowal of irreligion, that can be named. In no country

²¹ See Dr. RYAN's "History of the Effects of Religion
 "on Mankind," vol. ii. f. 7.

not Christian, are there so many instances of good effects resulting from any other cause whatever, as are found to arise in nations that are Christian, from the impressions made directly and indirectly by Christianity, operating as it does on our laws, our sentiments, our manners, and our habits. Say then, shall we relinquish the religion of the Gospel, and instead of it adopt either the loose indifference of scepticism, or the pitiable uncertainties of deism, or the unbounded sensuality of Mahometanism, or the degrading idolatries of those who worship Brama, or Foi; or shall we rush precipitately into that atheism, which at once throws off all restraint on the passions, disregards all maxims of equity, dissolves all the ties of social connexion, steels the heart against the fine feelings of humanity, sheds human blood without a pang of remorse, and makes man to man a creature more savage than any beast of the forest is to one of its own species? But these are the persuasions on religious subjects, which prevail in the nations most important on the
face

DISC.
VIII.

DISC. face of the earth : say then, shall we in exchange for any one of these, or for any of the cruel and absurd rites in the islands of the Southern²² Ocean, resign the rational, sober, mild, and merciful doctrines of Evangelical Christianity? That so dire infatuation may never possess our minds, let us earnestly endeavour, as we value the dignity and happiness of human nature.

18. It is false, in excluding Divine Providence from the government²³ of the world.

It is the first property of matter to be inactive. The planets are material, but do nevertheless perform their periodical revolutions. There must then have been originally some power, independent²⁴ of the planets themselves, which communicated to

²² See Chap. ix. b. iii. vol. 2. of "A Voyage to the Pacific Ocean," by CAPTAIN COOK, in 1776, 1777, &c.

²³ Deus enim sine dominio, providentia, et causis finalibus, nihil aliud est quàm fatum et natura.

NEWTONI Principia, l. 3.
Scholium Gener.

²⁴ See DERHAM'S Astro-Theology, b. iv. c. 1.

them

them their primary motion ; and that power DISC.
VIII.
is the effect of Divine Providence.

Again ; Man hath no power to command that the earth shall produce and the seasons mature the various fruits on which he subsists. But there is a Power independent of man, independent of the earth and seasons, which through means of the earth and seasons doth furnish him with abundance of all supplies that either necessity may crave or luxury desire. The exercise of that power is a manifestation of providence in Him, by whom it is exercised.

The life of man depends so much on the perfect state of many minute parts in the human frame, that it might be shortened by obstructions in several vesicles. These obstructions and other injuries it is not in the power of man to avert ; but there is a Power independent of man, which doth avert them. This then is a demonstration of a particular Providence over each individual.

Again ;

DISC.
VIII.

Again ; Though in the common affairs of the world there is such a degree of correspondence³³ between the means and the end, as to justify and encourage us in adopting certain measures for the accomplishing of certain purposes, yet on various occasions we find effects in no way answering to visible causes. The wisdom of man is baffled ; his counsels are frustrated ; his efforts prove abortive : and yet, so far as human prudence could judge, the designs were calculated for ensuring success in the enterprise undertaken. But there is a Power, that over-rules all human endeavours ; that often produces a consequence

³³ Established laws of nature are necessary for enabling intelligent creatures to conduct their affairs with wisdom and prudence, and prosecute their ends by proper means ; but still it may be fit, that some particular events should not be fixed by general laws, but be directed by particular acts of the Divine government, that so his reasonable creatures may have sufficient inducement to supplicate his aid, his protection and direction, and to depend upon Him for the success of their honest designs.

See Dr. REID on the "Active Powers of Man," Ess. 4. c. iv. p. 338. edit. 1788.

See *ibid.* p. 345.

diame-

diametrically opposite to what was expected; that is particularly discernible in its benign operations to educe²⁶ good from what seemed to threaten evil: all which exertions of power are farther demonstrations of providence applied by some Being, who is far above all that man can behold or comprehend.

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VIII.

Of a superintending providence these are evidences direct, which no subtleties of dispute can possibly overthrow, so far as the facts themselves extend. Instances of cases that may *appear* to contradict, could not invalidate facts which *positively prove*, the exercise of Providence. The utmost, which such instances could do, would be to furnish a *specious* argument for *supposing* only that the operations of Providence might be *more* wide: they never could shew its operations to be altogether non-existent, so far as facts prove them actually to exist. But

²⁶ ————— I cannot go
Where UNIVERSAL LOVE not smiles around,
Sustaining all yon orbs and all their sons;
From *seeming evil* still educing good.

THOMPSON'S HYMN.

DISC. is man then so acquainted with the *whole*
 VIII. system of Divine administration, that he cannot possibly labour under any *misconceptions*, when he passes censure on *parts* of it? Can he undertake to demonstrate that what in *one* respect may have the *appearance* of casualty, cannot possibly in *many other* respects have all the marks of final design? Yet, until man can prove, that any arrangement in the dispensations of God to this world, is either in itself nugatory, or in all its relations inadequate and improper for the purpose it is to serve, he is not better qualified to pronounce *this* or *that* event repugnant to ideas of Providence, than a child is enabled to pronounce *this* or *that* action of his parent repugnant to discretion.

19. It is false, in conceiving it: no part of man's duty to make *open profession*²⁷ that he believes there is a God.

Not to *profess* that we believe there is a God, is in effect either to deny or to dissem-

²⁷ See Bp. SHERLOCK's Discourse XVI. vol. 3. p. 368. edit. 1764.

ble that God is our Creator and Preserver. DISC.
VIII.
But reason can prove such denial contrary to fact: and such dissimulation is irreconcilable with the gratitude, which enforces thankfulness from the creature to his Creator; with the reverence, which an Almighty Being can claim²⁸ from one who is dependent on Him; and with that love, which should prompt every mind of right dispositions, openly and incessantly to extol Him, to whom it is indebted for so many blessings. Add to this, that he who doth not himself *profess* to believe there is a God, influences others, so far as his example has any weight, to act in the same manner: and thus he is instrumental towards what we have already proved contradictory to right reason, the exclusion of

²⁸ Hic omnia regit, non ut anima mundi, sed ut universorum Dominus; et propter dominium suum Dominus Deus παντοκράτωρ dici solet. Nam Deus est vox relativa et ad servos refertur: et *Deitas* est dominatio Dei non in corpus proprium (ut sentiunt quibus Deus est anima mundi) sed in servos.

NEWTONI Principia,

L. 3. Scholium Generale.

DISC. God and his providence from the govern-
 VIII. ment of the universe.

20. It is false, in discouraging religious worship. For, by so doing it acts in contradiction to that gratitude, which on a principle of moral obligation, is due from man, who receives, to God, who confers so many and so great benefits; and inconsistently with that prudence, which directs all, who desire a continuance of blessings, to supplicate the Giver of them for such continuance. Then again, it is in opposition both to the nature of man, who is made capable of religious sentiments indisputably²⁹ for religious purposes; and in opposition also to the general consent of mankind, the history of which through all ages, in situations where the mental faculties have been duly improved, shews men to have always agreed in the propriety of observing *some* religious usages, however

²⁹ *Indisputably*; for it is an allowed axiom that Nature, *i. e.* God, does nothing in vain. Dicunt utique philosophi, Natura nihil agit frustra.

NEWTONI Principia, L. 3. Reg. 1. Philosoph.
 different

different may have been their opinions as DISC.
to the particular modes of worship they VIII.
would adopt. Add to this, that neglect of
religion tends to impair the most energetic
of all motives to the practice of private
virtue; by weakening which, and by dimi-
nishing private virtue, it leads ultimately
to the corruption of public morals; from
which corruption proceeds decay of public
good, so far as that term implies order,
industry, valour, honour, and genuine
freedom; qualities which are productive
of the greatest glory and of the highest
happiness to any nation.

21. It is false, in denying the soul's
immortality. For, first it takes for grant-
ed what never can be proved, that man is
altogether material; which is an arbitrary
assumption. Secondly; the assumption it-
self is false; because it is known that man
has properties of thinking, willing, and
moving, which belong not to matter, and
therefore man must be constituted of some-
thing very different from matter. Third-
ly, it is presuming on more than the doc-

DISC. trine of chances would allow ; for, as we *do*
 VIII. exist in this state, it is at least an *even*
 chance that we *may* exist in another. Fourthly, it contradicts the apprehensions of the human mind, which on the commission of a crime against morality, anticipates the rendering of an account to an invisible Being. Fifthly, it is repugnant to the general expectation of mankind. Whether that expectation be the result of tradition, or of reason, or of some peculiar principle in the constitution of man, is nothing to the purpose; the fact is, expectation of a future state has universally and through all ages prevailed. Sixthly, it is prejudicial to the interests of mankind, as it tends to exterminate a doctrine of the greatest moral utility, the doctrine of future retribution. Seventhly, it is irreconcilable with the moral attributes of the Deity; for it takes away that, which, if allowed, at once removes³⁰ all objections

³⁰ Allow only the present life to be connected with a better, and every objection to Divine benevolence ceases of course. Is it not then more reasonable to admit and main-

to the wisdom and goodness of God in the D-I-S-C-
dispensations of his providence, objections ^{VIII.}
raised on the supposed or real existence of partial evil. Thus much even natural religion could answer: but Revelation speaks more confidently, and says assuredly there shall be a resurrection of the just and the unjust.

Between the revelation which asserts, and the philosophy which denies the soul's immortality, there is this striking difference: the former rests all its doctrines on the truth of certain facts; the latter can proceed only on conjecture: of course the one is as much more deserving of credit than the other, as experimental knowledge is a more sure guide than speculative theory.

22. It is false, in disclaiming Divine assistance to the human mind.

maintain this connexion, than to oppose our visionary difficulties (founded, for the most part, on the narrowness of our views, and the obscurity of our conceptions) to those innumerable marks of wisdom and goodness, which shine forth through the whole creation?

Dr. BALGUY's Divine Benevolence, p. 102.

DISC. VIII. The strength of his body and the faculties of his mind man derives originally from God. Whether he receives them *immediately* from his Maker, or through the intervention of second causes, the case is the same in effect, for he must in either case alike refer it ultimately to God. The talents then, which in vague and indistinct language we call *natural* endowments are the gift of God; and they are bestowed in degrees which differ³¹ exceedingly, not only in different persons, but at different times in the same person. This diversity proceeds very frequently not from any concurrence of the human will, nor from the apparent operation of any physical cause: it results from the energy of some power, which man

³¹ It ought likewise to be observed, that as active power in man, and in every created being, is the gift of God, it depends entirely on his pleasure for its existence, its degree, and its continuance, and therefore can do nothing which He does not see fit to permit.

Dr. REID on the "Active Powers of Man."

ESS. 4. c. v. p. 310.

can neither see, explain, nor command; that power which we term Divine. DISC.
VIII.

The essence of Divine power is to work *all* things not implying a contradiction³². As it confers ability to the mind in one degree, it may confer the same to degrees infinite; it may increase and strengthen the moral faculties in any measure whatever; for being omnipotent in its nature, it can experience no other restraint than what to the Supreme Being, in whom it resides, may seem expedient. Thus then it is evident, that if it be the *will* of God to grant Divine assistance to the human mind, He certainly hath the *power* to grant such aid.

That He should have the *will*, may be conceived from his attributes: for, being himself both just and holy, He cannot but *will* that his rational creatures should be just and holy; and being also good and benevolent, He cannot but be inclined

³² ——— Contradiction, which to God himself
Impossible is held, as argument
Of weakness, not of power.

MILTON'S PAR. L. x. 799.

through

DISC. through his goodness and benevolence to
 VIII. help those, who *would* be just and holy, but
 who if left to the mere strength of their
 own resolution, cannot through their in-
 firmity execute the virtuous and pious de-
 signs, which in truth and sincerity their
 minds purpose.

That God then hath the *power* to assist
 the human mind, is incontrovertible: and
 that He should have the *will*, may from
 his attributes fairly be concluded. It re-
 mains to be considered whether He actually
 doth assist the human mind? And here we
 have much stronger reasons for affirming,
 than for denying the question. For in
 affirming it, we are justified by having
 proved that God *certainly* is able, and *most*
probably is willing to grant assistance; and
 we moreover have on our part this circum-
 stance, *viz.* that no reasoning of man can
 possibly ever disprove our assertion, when
 we maintain that God does assist us. On
 the other hand those, who disclaim Divine
 assistance, argue in contradiction to what
 God *certainly can* and *probably does* effect,
 and

and set up their own bare assertion as sufficient to prove, that God does *not* assist the human mind. But what man is competent to decide thus peremptorily that God does *not* assist our minds? What finite being can take upon himself to declare all the ways and operations of a Being Infinite? DISC.
VIII.

The disclaiming then of Divine assistance being contrary to the nature of man, who receives *all* his faculties from God; and irreconcilable with the attributes which dispose God to love holiness and to help those who desire to be holy; as moreover it proceeds on an assumption, which neither argument nor fact can ever support to such an extent as to prove that Divine assistance is *not* communicated to man; the position is to be given up as not founded on any reasoning admissible in sound philosophy.

23. It is false, in teaching men to think it a matter of indifference, whether they hold right or wrong opinions.

Having received from his Maker, for *good* purposes, a mind as well as a body, man is equally bound to make a proper use
of

DISC. of both: and he is alike culpable, whether
VIII. he knowingly and wilfully contracts intellectual or bodily vices. But wrong opinions are intellectual³³ vices: and so far as our will is concerned, either in neglecting³⁴ to search for truth, or in disqualifying the mind for perceiving it, or in resisting the force of it when perceived; so far our wrong opinions are chargeable on us as crimes, because they proceed from an abuse of those powers, which were intended to help us in forming a right judgment, and which would have led us to just conclusions, unless through our own fault.

³³ The neglect of keeping our minds in such an equal frame, the not applying of our thoughts to consider of such matters of moment, as do highly concern a man to be rightly informed in, must needs be a vice.

Bp. WILKINS's Principles, &c. l. i. 3. 6.

³⁴ The man, who neglects the means of improvement in the knowledge of his duty, may do very bad things, while he follows the light of his mind. And though he be not culpable for acting according to his judgment, he may be very culpable for not using the means of having his judgment better informed.

Dr. REID on the "Active Powers of Man,"

Ess. 3. c. viii. p. 256. ed. 1788.

It

It may farther be remarked, that as opi-
nions are commonly the principles of action, DISC.
VIII.
and it cannot be matter of indifference
whether men act right or wrong; so neither
can it be indifferent whether their opinions
be right or wrong; for, as they think, so in
general they act. It is therefore of great
consequence that we form right opinions.

What opinions *are right*, we may now
easily collect, from the observations which
have been made on those that are erroneous.
We will briefly state them.

Man, living in society, is subject to re-
straints; but in return, is entitled to pro-
tection of his property, his freedom, and
his person. To this protection all who have
not, by transgressing the laws, forfeited the
benefit of them, have an equal claim: but
equality of condition in rank and fortune
cannot possibly exist.

The passions of some men would prompt
them to violate the rights of others, were
they not restricted by laws: hence laws are
requisite. But perfection in those laws can-
not practically be found, to that degree
which

DISC. which speculatively might be wished. Nor
 VIII. ought it to be expected; because, the
 framers of them are themselves imperfect; and as such, can neither make provisions for all the cases that may possibly require legislative consideration; nor can they foresee all the various ways, in which the provisions they do make may possibly operate. Particular laws relating to particular circumstances and individual persons, may be readily amended as occasion makes it necessary: but with respect to a complicated system, that embraces a large community, and where consequences of great moment would proceed from alteration, sufficient it is if laws *upon the whole* are as good as circumstances will admit. When such they are, a change of them is not capriciously and precipitately to be attempted; more especially if in the attempt we hazard the losing of what is confessedly good, and have reason to fear the adopting of what eventually may prove extremely pernicious.

- Of those privileges, which we claim under the law, the perversion is criminal; and
 concern

concern for the general welfare requires the checking of such perversion; lest those who observe the laws should ultimately be deprived of their privileges; which would be the case, not only if the governing power should exceed the due measure of authority; but equally so, if there should prevail an intemperate misapplication of liberty to bad purposes.

DISC.
VIII.

The end of law is justice. The idea of justice arises from a presumption that something is in itself *right* and something *wrong*. No circumstances can warrant the intentional commission of *wrong*; because the observing of *right* is our duty both in private and public life. The truth of these sentiments is proved by the salutary influence of them in the history of mankind through all ages: they are not therefore to be abandoned for speculative extravagances, destructive to man; nor is man allowed to sacrifice the dictates of reason to the violence of passion.

There is in man an active and intelligent principle, distinct from matter and unlike
to

DISC. to it, which we call mind. By this we are
 VIII. led to conclude, from the works of creation,
 that there must be a God; and from the
 historical evidence of facts, that Christianity
 must be true. In reasoning on the nature
 and the works of God, and in examining
 circumstances related in the Gospels, how-
 ever incompetent we may find our under-
 standing to resolve questions, which may
 arise to our thoughts; yet such incompe-
 tency cannot destroy, cannot weaken the
 positive certainty of *facts*; those *facts* on
 which we rest our faith, and by conviction
 of which we embrace a religion, in itself
 most excellent, though by its professors cor-
 rupted, or misapplied, the Religion of the
 Gospel.

The reasoning of our minds discerns the
 Providence of God; whom *openly* to ac-
 knowledge and to adore, is a duty of moral
 obligation, a duty of prudence, a duty con-
 sonant with the nature of man, and cor-
 responding with the universal practice of
 mankind.

The

The views of man are not to be confined DISC.
VIII.
to the present state of existence only ; that he hath a soul destined for immortality, both natural and moral arguments tend strongly to demonstrate, and Revelation expressly declares. To prepare himself for happiness in a state of immortality, by discharging the duties assigned him here, is the great business of man's life : in which important work, his endeavours to be just and holy will be forwarded by Divine assistance, if he will supplicate the Almighty for spiritual aid.

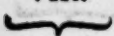
This is a summary of right opinions, resulting from a view of those doctrines which would render us unfit for society, disaffected to our country, regardless of moral virtue, and careless about religion.

It might have been conceived, that philosophy, so prejudicial as well as false, would every where have been holden in the detestation it deserves, did not experience unhappily shew, that it hath influence much too extensive. For the reception it hath found, is to be assigned this cause, *viz.*

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S

that

DISC. that it immediately and in the most flatter-
VIII.  tering manner applies to the appetites, which it indulges without restraint; whereas detection of its fallacies, and the cultivation of true philosophy require controul of sensual affections and vigorous exercise of reason. But then on the other hand it is to be remembered, that in the very circumstance of applying itself to the lower faculties of human nature, and indeed commonly to the most ignorant part of mankind, it betrays a consciousness of its own inferiority to that wisdom, which claims the attention of intellect and thought. Groveling" therefore as it is, let it be rejected with high disdain by every mind,

³⁵ The terms, in which Bp. Wilkins speaks of the Epicurean philosophy, are strictly and literally applicable to the false philosophy of the present age:

"It doth debase the understanding of man, and all the principles in him that are sublime and generous, extinguishing the very seeds of honour, and piety, and virtue, affording no room for actions or endeavours that are truly great and noble; being altogether unworthy of the nature of man, and doth reduce us to the condition of beasts."

Principles of Natural Religion,

l. ii. c. ix. p. 404.

that

that feels a commendable pride in being en-
dued with powers not merely brutal, but
rational. And those who have not yet per-
ceived by reflection the faculties of their
own mind, nor have attained to a due sense
of the capacity for improvement with which
they are born ; such persons will do well, to
trust the experience of others, until their
own judgment is mature ; they will do well,
to rely on the veracity of the serious and in-
quisitive, who after patient research assure
them of a truth, that all the paradoxes of
false philosophy are but snares of sophistry,
calculated to seduce them from maxims of
approved excellence, and from principles
which have been known and seen to be most
salutary, in their tendency to ensure the
safety, advance the dignity, and promote
the rational happiness of man !

DISC.
VIII.

Unless there be allowed some first principles, some
fundamental axioms, to which we may refer as standards
of truth, there can be no rule either in moral or mathe-
matical science, by which to determine whether an argu-

DISC. ment be just, or false. In denying therefore all those
 VIII. first principles, in which mankind have universally agreed,
 false philosophy shews its *folly*. For *folly* it is to oppose
 reason; and nothing surely can be more in opposition to
 reason, than to undermine the very groundwork of all
 reasoning.

In points of discussion not recondite, an enlarged mind very soon discerns the intermediate connexion between the subject and the conclusion; it requires not therefore every *minute* consequence to be distinctly marked in the series of argumentation; nor does it interrupt the course of reasoning by starting futile and frivolous objections. False philosophy discovers its *littleness*, in not having comprehension capable of reaching from the question to the proof through the leading and more prominent steps of the argument: it calls for a multiplicity of deductions; demands that propositions of the simplest kind should be proved with precision unnecessarily scrupulous; raises difficulties, where sound sense would immediately and unerringly decide; and cavils if in the course of argument a single inference be left to be drawn by common understanding, and not absolutely stated in express terms.

By this *folly* and *littleness* in what he would correct, the advocate of truth is compelled to establish maxims, which to the plainest apprehension might appear incontrovertible; and forced to produce demonstration for the justness of positions, which by a mind unsophisticated might have been supposed admissible on their own self-evidence.

These remarks are here subjoined, to satisfy the reader, that of the arguments and proofs used in this discourse, in defence of the better cause, none are superfluous. Such
 indeed

indeed some of them might well have been considered, were it not become a practice, in morals and philosophy alike vicious, either positively to deny or captiously to dispute the validity of opinions, in their nature indubitable, as that there is light at noon-day. But this sceptical hesitation about known truths is equally far from indicating strength of mind, as that delicacy, which nauseates ordinary sustenance, is contrary to the symptom of a firm constitution.

DISC.
VIII.

DISCOURSE IX.

REPENTANCE enforced by the Example of
St. PETER; and the Gospel recommended
to Moralists, on his Authority,

ST. LUKE, xxii. 62.

And Peter went out, and wept bitterly.

DISC. IX. **O**F History in general it may be observed,
that by exhibiting the passions which
influence man, and by developing the prin-
ciples which determine his conduct, it
makes us acquainted with human nature:
and whilst it traces moral causes to their
effects, and represents the consequences
which result from a proper or improper
course

course of actions, it teaches¹ by example DISC.
 what to avoid, or what to imitate, and thus IX.
 gives instruction for the directing of our
 lives, by means of that experience which it
 imparts unto us, without subjecting us to
 the difficulty or danger of making trial in
 our own person². In their uniform ten-
 dency to make us thus wise, all kinds of
 history, deserving the attention of cultivated
 minds, resemble each other.

But added to the advantages, which it
 possesses in common with other records of
 events and manners, Sacred History carries
 with it a circumstance of powerful admoni-

¹ Hoc illud est præcipuè in cognitione rerum salubre ac
 frugiferum, omnis te exempli documenta in illustri posita
 monumento intueri: inde tibi tuæque reipublicæ quod
 imitere, capias: inde sædum inceptu, sædum exitu, quod
 vites.

LIVII Præfatio.

² Δυσὶν γὰρ οὕτων τρόπων πασὶν ἀνθρώποις τῆς ἐπὶ τὸ βελτίον
 μεταδίδωται, τὴ τε διὰ τῶν ἰδίων συμπτωμάτων καὶ τὴ διὰ τῶν
 ἀλλοτρίων, ἐκαστοῦ μὲν εἶναι σύμφορον τοῖς διὰ τῶν οἰκίων περιπετι-
 νων, ἀβλαβερόν δὲ τοῖς διὰ τῶν ἀλλοτρίων. Διό, τοῖς μὲν ὑδεποθ'
 ἰκαστῶς αἰρετέον· ἐπεὶ μετὰ μεγάλων πόνων καὶ κινδύνων ποιεῖ τὴν
 διορθωσιν· τοῖς δὲ αἰετὶ θεοῦ, ἐπεὶ χωρὶς βλάβης ἐστὶ συνδεῖν αὐ-
 τῷ τὸ βελτίον.

POLYBIUS, l. i. 35. Ed. CASAUBON, 1670.

DISC. tion peculiar to itself, the consideration of
 IX. which is important, because forcible in its
 warning: and it is this; it describes the
 misconduct and transgression, not of ordinary
 men only who were indifferent to religion,
 but of persons also who are distinguished
 as the avowed servants of the True God.
 By thus shewing the follies and sins into
 which even those who, generally speaking,
 were virtuous and pious, did nevertheless
 fall in those hours of surprise and negligence
 when the authority of Divine command was
 too faintly recollected; by exposing the
 frailties even of such men, they caution the
 very best against security; and bid those
 who may fancy themselves beyond the reach
 of temptation, "take heed lest they fall,"
 when their hearts are not duly impressed
 with an immediate sense of God and Reli-
 gion. And indeed it may be for the pur-
 pose of such premonition, that deeds of
 imperfection, evil and culpable, commit-
 ted by those who, upon the whole, were

³ 1 Cor, x, 12.

devoted to God, should be at all recorded DISC.
in Scripture and admitted into the volume, IX.
which is to be our book of life. In any
other point of view, the mention of facts
disgraceful to the authors of them could not
so easily be reconciled with one very prin-
cipal object of all * Scripture, instruction to
posterity. But when it is remarked, that
to check presumption, and awaken the soul
to a due sense of constant dependence on
Divine Grace, and to frequent supplication
for heavenly aid; when it is remarked, that
these may be the designs of making known
the sins and frailties, by which men reputed
holy indicated the corruption of human
nature, if devoid of religious influence; we
may in this light consider the Sacred Writ-
ings equally useful when they lay open
the faults, as when they paint the virtues
of eminent characters; for, in so doing,
they excite us to be vigilant over our own
hearts, lest our passions should hurry us,
and our weakness betray us, into that which

* 2 Tim. iii. 16.

DISC. is evil, notwithstanding we are convinced in
 IX. our cooler reflection that it becomes Christ-
 ians to be uniformly observant of every
 moral and religious duty.

The account given of St. Peter is particularly calculated to forewarn us against self-confidence. With the open frankness of undesigning and undisguised truth, each of the Evangelists relates the manner in which that Apostle denied he was a disciple of our Lord; and two^s of them mention particulars which aggravate his guilt. St. Mark himself, though writing under the immediate direction of St. Peter, neither conceals nor extenuates the circumstances of his offence. The mind of the Apostle seems to have been ardent, and thence quickly susceptible of new impressions. He was prompt to make earnest professions of his attachment to Christ, and as hasty in yielding to apprehensions of danger and in violating his promises of fidelity and adher-

^s St. Matt. xxvi. 74. St. Mark, xiv. 71.

ence. Signally favoured⁶ as he had been DISC.
IX.
by his benign Master, he continued sensible of the distinction shewn him; and towards the close of our Lord's ministry protested that though all others should forsake him, yet he would even die⁷ with his Lord. But no sooner did he perceive that the condemnation with which Christ was to be oppressed, would involve in peril the followers of his doctrine, than with vehemence and falsehood he declared he knew not the man⁸.

Doubtless we are all disposed to censure this vehemence as unbecoming, to condemn this falsehood as criminal, and to conceive that had we been in St. Peter's situation, we should not have been guilty of similar misconduct. But in our haste to reprehend this weakness of the Apostle, let us not for-

⁶ St. Matt. xvii. 1. See Dr. TOWNSON'S "Discourses on the Four Gospels." Disc. v. f. 2. p. 156. ed. 1788.

⁷ St. Matt. xxvi. 35.

⁸ St. Matt. xxvi. 74. St. Mark, xiv. 71.

DISC. get to question⁹ ourselves. Do *we* then
 IX. never deny our LORD, nor appear to the
 world as though we knew him not? In
words perhaps we do not thus offend; but
 in *effect* there are occasions on which too
 many of us so act, as though we either dis-
 believed or disowned that CHRIST is the
 LORD, whose commands we are bound to
 obey.

In that intercourse with the world, which
 every one must hold, who would discharge
 his duties¹⁰ to society, it must frequently
 happen

* ————— Denique teipsum
 Concute, num qua tibi vitiorum inievertit olim
 Natura, aut etiam consuetudo mala.

HOR. Sat. i. 3. 34.

¹⁰ Our conversation is not the more in Heaven, the
 more it is abstracted and removed from the societies on
 earth.

In order to have our *conversation* in *Heaven*, it is not
 generally requisite to fly the conversation of man; it is
 frequently not only inexpedient, but unlawful: and a good
 and useful man may often be no more allowed to subtract
 his company from the world upon that pretence, than he
 is to dismiss his soul from his body, that it may be the
 sooner in a better place.

Our

happen that we meet with persons, who are inclined to treat religion with disrespect. DISC.
IX.
Ignorant as they are of the arguments by which Christianity is defended, incompetent to decide on its pretensions to truth, incapable of conceiving the salutary influence it has on human manners, and indifferent to the consequences of a careless life, they affect the language of incredulity, mistake petulance for freedom of speech, and deem raillery on serious subjects a mark of humour and facetious wit. It may not be proper at all seasons to "answer a fool according to his folly:" but it is proper, and it behoves us at all times, to avoid shewing

Our conversation is to be yet on earth, the station God has assigned us; and here it is to be in Heaven; we living in this mixt world, as those who know that hereafter they shall be of a separate unpolluted society.

Bp. HOOPER's Sixth Sermon, p. 656. fol. edit.

" Prov. xxvi. 4. To all occasions, where the conversation is beginning to turn on improper subjects, the precept of Epictetus is applicable :

Αν μὲν οὖν οἷός τε ᾖς, μεταγε τοῖς σοῖς λόγοις τῆς τῶν συνοῦντων ἐπὶ τὸ πρῶτον. εἰ δὲ ἐν ἀλλοφύλοις ἀποληφθῇς τυχοῖς, σιωπά.

ENCHIRID. c. 42.

approb-

D I S C. approbation of misapplied ridicule, by any
IX. look or gesture that may be interpreted as
expressing secret applause at what rather
merits, though it openly receives not, our
severest reproof. If in the wantonness of
levity, or through false shame of appearing
singular, or misconception of politeness, we
join in the mirth which derides our reli-
gion, we are then, in some measure, guilty
of renouncing our faith, as we concur in
making our principles objects of contempt.
No man, who is deeply impressed with ad-
miration of Christianity, and is earnest in
hoping to partake of its mercies, can hear,
without emotions of disgust and abhorrence,
the slightest reproach uttered against a re-
ligion, on which he depends for eternal
salvation: let him therefore, who can find
pleasure in the sneers and insinuations of
infidelity, suspect and fear that he is not yet
so rooted in his faith, as to have overcome
all doubts whether Christ be his Lord and
Redeemer.

In a manner more productive of ill con-
sequences is Christ denied by us, when the
general

general course of our lives does not correspond with our profession. By observers of our conduct it can scarcely be credited that we really believe the doctrines of Christianity, when we continue acting in direct opposition to the virtues they inculcate. Nor can we wonder that our sincerity be doubted, if from our principles there proceed not better effects. Indifferent spectators have not opportunities of knowing our reflections in secret retirement: they can judge of our sentiments and persuasion only from the appearance of circumstances obvious to their view and open to their notice. Nor do the evils of habitual vice terminate in ourselves alone. If serious Christians are offended by it, scoffers are thence emboldened to insult a religion, the disciples of which they find so little influenced by its precepts, its threats, or its promises. Thus the name of Christ is blasphemed through our depravity, and we are instrumental to retarding the progress and efficacy of the Gospel.

Who-

DISC.
IX.

DISC.

IX.

Whoever then has been guilty of denying our Lord in either of these instances, let him not forget to condemn himself, when he censures the fall of St. Peter. Different indeed are the facts, which constitute the offence; but the sin is equal, if not greater in him, who, though under no dread of imminent danger, does yet sacrifice the dignity and trample on the authority of his Saviour.

It is not justice to reprobate the faults, and not commend the virtues of a person. If in our thoughts we condemn the failings, we should also admire the contrition of the Apostle. No sooner did our Lord turn his eyes upon him, than St. Peter was smitten in his conscience, and overwhelmed with grief. He was brought to his recollection by a look²² only: but what a look! We may conceive it thus strongly though silently rebuking him; "Is this the proof of that unshaken constancy, which had re-

²² See Bp. SHERLOCK's Discourse XVI. vol. ii. p. 381. fifth edition.

“ solved to suffer death in my cause? In DISC.
“ the moment of thy boasting did I not IX.
“ forewarn thee, that the time would soon
“ come when thou wouldst even disown
“ me? Unhappy man! go humble thyself
“ with abasement, and repent of thy ingra-
“ titude with confusion and sorrow.” To
some such effect did St. Peter understand it,
when our Lord beheld him. He remem-
bered the words which Jesus had spoken
unto him: “ and when he thought thereon,
“ he went out and wept bitterly.” He felt
the reproof in its full force, and hastened to
relieve the agonies of his soul by a flood of
tears.

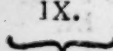
And now let us consider if our situation
does not nearly resemble the condition of
St. Peter. We too have professed ourselves
devoted to Christ, and have all too frequent-
ly violated our profession. At our baptism,
our sponsors promised for us; at our con-
firmation, we took on ourselves the Christian
vow, in our own persons. On every repe-
tition of the Lord's supper, we renew that
vow. By the terms of this engagement we

DISC. are bound to renounce all practices followed
 IX by the world repugnant to the duties we
 owe God and our fellow-creatures ; to resist all temptations, and avoid all opportunities of indulging corrupt appetite ; to subdue malignant and malevolent passions, which create among mankind such infinite mischief, and which indeed become only infernal spirits ; and to cultivate those humane and benevolent affections, which are inculcated and exemplified by the Divine Author of our religion. If the duties of our covenant were fully discharged, there would be found among Christians neither perjury, nor blasphemy, nor impiety ; there would be found neither falsehoods, nor frauds, nor deceits ; there would be found no foul works of darkness, nor impudent and barefaced debaucheries, nor cruel breaking of the nuptial vow ; there would be found no gratifying of private malice, no persecuting of an adversary, even to his ruin, nor desire of revenge to be satiated only by the death of him who may have given the offence. But much as we may be disposed to flatter human

nature, it would contradict the history of man in all nations and ages professing Christianity, did we not acknowledge and lament, that in every country, and at every period, the vices forbidden by the Gospel have been too prevalent among those who call themselves the servants of Christ. In one or other respect we have all transgressed; and, in the impartial judgment of a God most holy, no man living can appear righteous!

DISC.
IX.

We have not indeed the presence of Christ to rebuke us by his countenance; but we have his word perpetually and earnestly pressing us to repent, to be converted, to come unto Him. If by long continuance in vicious habits we are not insensible to the pangs of remorse, nor deaf to the calls of grace, let the contrition of St. Peter be an example for our sorrow. Let us wring our hearts with grief for all that we have done displeasing to our God and merciful Redeemer. And what shall be the proof of our sincerity? The Apostle will shew us, that reverse of conduct is the only sure test of unfeigned repentance. In the sequel of his history,

DISC. we see at Jerufalem, the very place where
 1X.  Christ's enemies were still triumphant, we there see *him*, who of late denied his Lord, now become the first and boldest in maintaining the divine mission, in asserting the Resurrection¹³ of Christ, and in exhorting all men to accept Him as the Messiah. We find him resolutely protesting before the Jewish Rulers, that he would not displease God for the sake of pleasing men; he would not sacrifice his duty, and conceal what he knew to be truth, however they might persecute, afflict, or punish him. Here then we have a pattern of sincere repentance, endeavouring by words and

¹³ St. Peter, by asserting the Resurrection of our Lord, gives strong presumptive proof that Christ actually did rise from the dead. For it is not to be conceived, that he, who through timidity denied Christ before his death, would have confessed him, and have suffered for such confession, after Christ's death, if he had not been convinced by ocular demonstration that Christ was risen indeed. Σὺ δὲ μὴ ἀνέστη (says CHRYSOSTOM) ἢ καὶ αὖ ὁ ζῶντα ἀρνησάμενος, ὥστε μὴ ἀρνησάσθαι τὴν ἐκείνου, μᾶλλον αὖ θανάτου ὑπερμῆνε.

CHRYSOSTOM, vol. vii. p. 640. D.
 ed. Paris. 1616.

actions directly contrary to those, in which DISC.
IX.
he had offended, to atone, if possible, for his
past criminality. Have we then at any time
insulted the Majesty of God, either by false
oaths, or profane swearing, or contempt of
religious worship? Let us not for the future
take God's name in vain, nor be inattentive
to prayer, that rational service. Have we
in any manner acted dishonestly towards
our neighbour? Let us repair the injury
to the utmost of our power. Have we
transgressed the bounds of modesty, or
violated the laws of connubial fidelity? Let
us learn to be sober and temperate in all
things. Have we yielded to vindictive pas-
sions? Let us strive to conquer them, and
to acquire placability of temper.

And wherefore this reformation? this
change of the whole man? As it is obviously
a work of extreme difficulty, there should
be assigned some cogent reason to convince
us that the restraining and correcting of our
vicious propensities is our positive duty.
Thus then we are commanded to do by the
Gospel; and the Gospel itself, which so di-

DISC. rectis us to be devout and holy, just and
 IX. honest, chaste and pure, kind and forgiving,
 that Gospel, in the confession of St. Peter “, hath “ the words of eternal life,” and pronounces this amendment of heart and manners as a condition, without which we cannot secure happiness in a state of immortality.

Under the character of containing “ the “ words of eternal life,” the Gospel recommends itself to every person, who doth but allow the two first principles of natural religion, *viz.* the Existence of God, and a Future Retribution. For if there be a God, He must be perfect: and if perfect, He must be just and holy. If there be a Future Retribution dispensed by Him, rewards and punishments must be distributed according to the laws of justice and holiness. Thus the future recompence of every soul shall be in exact proportion with our goodness. Take then the Gospel in the lowest sense, as a work merely which can teach us goodness; even in that light it may be said to contain

¹⁴ St. John, vi. 68.

the "words of eternal life." For, the Gos- DISC.
pel inculcates that alone, which can be called IX.
goodness, viz. strict rectitude in heart and
manners, to the utmost degree that can be
applicable to human life. Other systems "
indeed there are, which prescribe more severe
austerities; and their injunctions may be
compatible with orders of men secluded from
society: but as their rigid institutes of ab-
straction are not practicable by the world in
general, the systems themselves are useless,
and may be rejected as not calculated for
man in his present state of existence. On
the contrary, the precepts of Christianity are
universal in extent. There is neither age,
nor condition, nor country, which will not
admit of compliance with the *spirit* of them,
and in which such compliance will not tend
to the acquiring of those virtues, that ulti-
mately will lead to the happiness of eternity.
Even the Moralist¹⁶, who looks not beyond

¹⁵ See RYAN's History of the Effects of Religion, vol. i.
p. 219, &c.

¹⁶ The reasonings of Bp. SHERLOCK, in vol. iii. disc. 14.
p. 333 to p. 341, claim the serious attention of every
moralist.

DISC. this present world, even he, if he would act
 IX. consistently with his professions of being an
 advocate for pure morality, is bound to receive and admire Christianity; for, either to be wilfully ignorant of it, or to reject a system, in which morality is carried to its highest perfection, would betray deficiency in the knowledge of moral science equally culpable in the Moralist, as ignorance of the most improved system in physics would be unpardonable in the Naturalist.

But a Moralist, who is such in reality, and not in name only, will not confine his views to this life alone; for he will wish there should be some sanction that might enforce the observance of morals. But as such sanction cannot adequately be established in this world, he will gladly adopt the doctrine of retribution, as being most prevalent in its efficacy to persuade men that they should uniformly discharge their moral duties. With this doctrine the Gospel, taken merely as a moral system, entirely accords: for it impresses on the mind all those excellent qualities which reason can demonstrate as probably

probably most acceptable to a God, who ^{DISC.}
will allot happiness or misery, accordingly ^{IX.}
as men have observed or violated the laws
of moral goodness.

But the Moralist may be asked, what scheme he proposes, by which to escape punishment, if he himself has violated the duties of morality? It is more than probable, that much as he may love moral goodness, yet he may have often transgressed its laws, even against the dictates of his own conscience. How are such offences to be compensated? If God is to dispose rewards and punishments according to the rules of justice and holiness, the violators of morality must be punished for their acts of immorality, so far as the Moralist can shew any thing to the contrary. He will reply, "God is merciful and will forgive upon repentance." But when, or where, in natural religion, is that *proved*? And how shall we supersede those other attributes, the justice and holiness of God? God is indeed merciful, but he is also just and holy: how then

DISC. then is the Moralist to avoid punishment,
 IX. consistently with justice and holiness, sup-
 posing he has been immoral? Natural reli-
 gion *will* not, *cannot* extricate him from this
 difficulty: if then he wishes to be easy on
 this point, before he depart hence to the
 state of retribution, let him consult that
 book, which alone of all writings extant
 among men, can give him satisfaction,
 and which on that higher account may be
 truly said to contain "the words of eternal
 life."

The Moralist perhaps will be ready
 enough to avail himself of the redemption
 there set forth: but still, as a virtuous life
 is in all circumstances necessary towards the
 securing of eternal happiness, he may con-
 ceive that if upon the whole he be morally
 good, it must be matter of indifference whe-
 ther he does or does not observe Christian
 rites, and profess Christian faith. Had it
 been the condition of such a person to have
 lived in a country where the Gospel was
 not known, it cannot be doubted that the
 effects

effects of universal redemption¹⁷ would have been extended to him, in proportion as he had acted according to the best knowledge of duty his mind could acquire. As he never could have heard of Christian rites or Christian faith, so in equity it could not have been demanded of him, either to have observed the one, or professed the other. But the case is widely different with those who are born and educated in Christian nations. They are told by the Gospel, that, super-added to the duties which reason suggests, there is required of them obedience to the ordinances of Christianity. Such obedience, if they pay not, though impeded by no mental incapacity from being acquainted with those ordinances, they do not walk according to the best knowledge of duty imparted to them: they preclude, therefore, themselves from title to the benefits of Christian

DISC.
IX.

¹⁷ The Heathen, we doubt not, who lives up to the light God hath given him, receives the benefit of the atonement of Christ.

GILPIN'S "Exposition of the New Testament,"
St. Paul's Second Epistle to Timothy, i. 9. note.

redemp-

DISC. redemption, for they comply not with the
 IX. conditions on which those benefits are offered, *i. e.* faith in Christ, and obedience to his positive commands. But in such a state, they will find it difficult, nay impossible, to assign any means, by which to atone for the infringements on the moral law. The Gospel then, as it points out the only atonement, and communicates the terms on which we may participate in its benefits, may, in a peculiar manner, be said to contain the "words of eternal life."

For a final confirmation of what we maintain, *viz.* that to the practice of morality must be added observance of Christian ordinances, and acknowledgment of Christian faith, we may have recourse to a memorable transaction recorded of the Apostle, on whom we have been discoursing. St. Peter was expressly admonished to reveal the divine mission of Christ and to preach remission of sins through faith in Him, to Cornelius¹², a man eminent for moral good-

¹² See Bp. SHERLOCK's Discourse XII. vol. i. p. 336. fifth edition.

ness¹⁹. Had moral goodness been of itself DISC.
IX.
sufficient, when it was possible to become acquainted with revealed religion, neither had Cornelius been directed to seek instruction from St. Peter, nor had St. Peter been sent to lay open the doctrines of the Gospel to Cornelius. With this example then placed in his view, no one who pretends to have studied the sacred writings, can, with propriety, assert the sufficiency of morals alone. As for those who *will* not consult Scripture, their plea for resting wholly on morality, must be their ignorance. But then to conceive that in a country enlightened by revelation, such *wilful* ignorance of a concern so important as that which respects the future destination of our immortal souls either to eternal happiness or eternal misery, and the terms on which the one may be secured and the other avoided; to conceive that *wilful* ignorance in such a case can be deemed in itself *excusable*, is as contrary to the judgment of right reason, as

¹⁹ Acts, x.

DISC. it is repugnant to the general sense of the
 IX. Gospel. That any should love "darkness
 " rather than light²⁰," should choose error
 in preference to perfect information, is surely
 a mark of indifference to spiritual im-
 provement, which neither rational men, nor
 the All-wise Giver of our mental faculties
 can possibly approve. Even in human go-
 vernments, if the offender hath wanted
 neither means of knowing, nor ability to
 understand the existing laws, voluntary"
 igno-

²⁰ St. John, iii. 19.

²¹ "Regula est, juris quidem ignorantiam cuique
 " nocere." Digest. quoted by BURLAMAQUI in "The
 " Principles of Natural and Political Law." Part I.
 c. x. f. 10.

"A mistake in point of law (says BLACKSTONE) which
 " every person of discretion not only may, but is bound
 " and presumed to know, is in criminal cases no sort of
 " defence. "*Ignorantia juris, quod quisque tenetur scire,*
 " *neminem excusat,*" is as well the maxim of our own law,
 " as it was of the Roman." Commentaries, b. iv. c. ii. v.

See also PUFFENDORF'S "Libri duo de Officio Homi-
 nis," &c. l. i. c. i. f. 21.

With respect to ignorance *involuntary*, every humane
 person will adopt as his own, the following words of Bp.
 Hooper: "In these many *differences* of thinking, concern-
 " ing our Saviour's person and pleasure, we piously hope
 " that

ignorance is not admitted as a defence in DISC.
extenuation of guilt. To imagine then it IX.
will avail in the judgment of God, is to
suppose the Divine Administration more
weak than human; an opinion this, irre-
concilable with every idea we can form of
God's perfection and man's infirmity.

It remains then for us who have embraced
Christianity, to improve our talents by the
attainment of religious wisdom; heighten-
ing our natural sense of right and wrong by
the refinement of the Gospel; and strength-
ening other motives to a virtuous life, by
earnest endeavours to increase our faith in
Christ, and to observe what He hath com-
manded.

“ that he will mercifully consider the infirmities and errors
“ of men; and accept the services of the well-meaning;
“ pardoning their ignorance and want of discernment,
“ if not too careless and too wilful.”

The fourth Sermon, p. 632. of his Works.

DISCOURSE X.

On some Principal Virtues in the Character
of St. PAUL.

PHILIPPIANS, iii. 17.

*Brethren, be followers together of me ; and
mark them which walk so, as ye have us for
an ensample*.*

DISC.
X.

THAT St. Paul, who was deeply affected with the spirit of a religion, which inculcates humility as a distinguishing characteristic ; and who himself enumerates boasters² amongst those vicious persons, who were to abound in a corrupt age ; that

* For the ground-work of this Discourse, see the Extracts from WITSIUS, in the Appendix.

² 2 Tim. iii. 2.

even he should nevertheless propose his own DISC.
conduct as a pattern for imitation, may per-
haps at first sight appear inconsistent and
extraordinary. But before we can pro-
nounce either on the fitness or impropriety
of words and actions in general, the occa-
sion which required them must previously be
understood. If then we examine into the
circumstances under which St. Paul was
writing, we shall find this self-commenda-
tion perfectly justifiable, and in no respect
contrary to that lowliness of mind pre-
scribed by the Gospel.

In almost every place where he preached,
St. Paul had to contend with warm adver-
saries; who, although they admitted the
fundamental principles of Christianity, yet
they strenuously maintained observance of
the Mosaic ritual to be still absolutely ne-
cessary. Ambitious of gaining adherents
to their persuasion, these zealots availed
themselves of St. Paul's absence; propagated
their opinions with great assiduity; created
divisions amongst the converts; diminished
the numbers of the Apostle's followers; and

DISC. in order more completely to gain profelytes,
 X. they magnified their own merits and services, vilifying St. Paul by every term of reproach that could make him contemptible. Represented as he was in disadvantageous colours, and extremely solicitous lest the cause of Christian Liberty should be subverted by these advocates for Jewish bondage³, he frequently felt himself called forth to vindicate his own character and doctrine, and was repeatedly compelled to state the sacrifices which himself had made to his Faith, having relinquished⁴ the highest advantages that a Jew could boast, for the hopes he had conceived of salvation through Christ. It was impossible that any one could give more unequivocal proof of sincere conviction, than by the abandoning of

³ Gal. ii. 4.

⁴ Οὐκ ἂν δι, εἰ ἀνδρωποις ἀρεσκῶν ἠδελ, μετιδετο πρὸς τὴν πίσιν, δια τι; εἰματο παρα Ἰουδαίους, καὶ ἀδίας ἀπῆλυνσε πολλῆς, καὶ προεδρίας ἤξιντο· οὐκ ἂν ἦν πρὸς ἐπικινδύνον μετῆν βίον τοῦ τῶν ἀποστόλων. — το καταλιπεῖν μὲν τὴν παρα Ἰουδαίους τιμὴν καὶ τὸ ἀπολεμον βίον, ἀνταλλαξασθαι δὲ τὴν τῶν ἀποστόλων ζῶν, τῇ μύρις ἔχουσαν θανάτου, μεγίστη γεγονεν ἀποδείξις τῆ μη δι' ἀνδρωπίνῃ τῶν προφασιν μετατιθεῖναι τοῦ Παύλου.

CHRYSOSTOM, vol. vii. p. 642. D. edit. Paris. 1616.

present privileges for the prospect of Divine DISC.
X.
acceptance through Christ in a state of future existence. To that point therefore of his conduct he encourages the Philippians to direct their view; in their adherence to Christ as the sole author of salvation, he exhorts them to follow him; and he asserts himself to be more deserving of credit and esteem than his vaunting enemies, who, with all their shew of affected zeal for the cause of God, were in reality endeavouring only to gratify their own pride and promote their own worldly interests.

St. Paul then, on occasions of this nature, which indeed occurred perpetually through the whole of his ministry, was compelled⁵ to plead in his own behalf. And though the last person, of whom any one ought to speak, should be himself⁶, yet when a cause of importance demands self-defence, truth may be delivered with equal freedom and

⁵ See Lord LITTLETON's "Conversion of St. Paul," in vol. ii. of his Works, p. 65. edit. 1776.

⁶ Epictetus, f. 53. *Εν ταῖς ὁμιλίαις ἀποφώνω, το τίνα τῶν αὐτῶν ἔργων, ἢ κινδυνῶν, ἐπὶ πολὺ καὶ ἀμετρῶς μεμνησθῆναι.*

DISC.
X.

energy in our own vindication, as in support of others. Nor can the imputation of vanity be chargeable on such regard for our own credit; on the contrary, there is often concealed more vanity in an assumed reserve or pretended undervaluing of the qualities we know really belonging to us⁷.

Having remarked thus much on the propriety⁸ with which the Apostle clears himself from the calumnies of false teachers, and with which by his own example he animates the converts to rely for salvation on Christianity alone; we may now proceed to the general purpose of this Discourse; which is, to point out some principal virtues in St. Paul's character, and to shew in what instances it may become us to imitate him.

⁷ See Bishop SHERLOCK's 4th Discourse, vol. iii. p. 69. edit. 1764.

⁸ Μεγα αγαθον το μηδεν μεγα περι εαυτου λεγειν. 'Ο δε ουτως αυτο ευκαιρως εποιησεν, ως ειπων μαλλον, η σιγησας, επαινηθηαι· καν ει μη τωτο πεποιηκε, των ακαιρως εγκωμιαζοντων κατηγορηθη αν μαλλον. Ει γαρ μη εκουχησατο, παντα αν απωλεισε και προεδωκε, και τα των εχθρων αν επηρεπραγματα.

CHRYSOSTOM, vol. vii. p. 606. D. ed. Paris. 1616.

First then, let us observe that HUMILITY DISC.
X.
with which he abases⁹ himself on every re-
collection of the excessive hatred he once
bore to Christianity. All that he had done
and suffered in the cause of Christ, since the
period of his conversion, seemed in his
opinion an atonement inadequate to the
guilt¹⁰ he had contracted by his furious per-
secution. We perhaps may never have been
inimical to Christianity; but in the hour of
inconsideration we may have spoken lightly

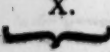
⁹ 1 Cor. xv. 9.

¹⁰ Though his violence against Christianity proceeded from ignorance of its real nature, and from a persuasion that he ought to persecute it; yet St. Paul calls himself "the Chief of Sinners" for having thus acted. On which Dr. DODDRIDGE remarks, "he hereby shews how much guilt a man may contract, without acting directly contrary to the conviction of his mind, if he has neglected an impartial care in forming his principles of action." 1 Tim. i. 15.

The Apostle is so far from considering his *ignorance* of that, which in candour and equity he was bound to have examined, an excuse for his conduct, that he makes it the very ground of self-condemnation.

This case will illustrate what was said towards the conclusion of the preceding Discourse, p. 286.

See also the passage quoted from Dr. REID towards the end of Discourse VIII, p. 252.

DISC. of religion, and in seasons of intemperance
 X.  may have transgressed its duties. Whatever proficiency, therefore, we may have made at present in Christian perfection, still there will always remain too just reason for humbling ourselves in our own thoughts and before God, when past follies are brought to our remembrance.

The writings of St. Paul abound with instances of the most conclusive reasoning¹¹, and with strokes of the most sublime¹² though chaste and serious eloquence¹³. Yet we find him not self-sufficient in his abilities; nor conceiving his powers of speech in any other¹⁴ respect valuable than

¹¹ See Fenelon's Dialogues concerning Eloquence, p. 143. English ed. 1722.

¹² See "The Third Preliminary Essay," prefixed to "A New Literal Translation of all the Apostolical Epistles;" by Dr. MACKNIGHT, p. 66. vol. i.

¹³ Caruit quidem ambitiosâ illâ, fucatâ et ostentatrice loquacitate, instar meretricis se superfluè ornante ac jactante: verùm non caruit istâ gravi et seriâ dicendi facultate, quâ res perspicuè ac commodè explicare potuit, quæque propriè Apostolum Christi decuit.

Philologiæ Sacræ GLASSII, l. i. tr. iv. sect. 4.

¹⁴ 1 Cor. ii. 2.

as they promoted the cause of Christ; nor DISC.
X. attributing the wonderful success of his preaching to his own talents, but to the divine assistance¹⁵. Hence we are taught that though useful learning be unspeakably valuable, yet vain is the conceited pride of learning; that the worth of our attainments depends upon the application of them to beneficial purposes; and that for all our endowments, natural, moral, and intellectual, we should be thankful to God as the ultimate Author of “every good and perfect gift¹⁶.”

Called though he was in a manner extraordinary¹⁷ to the office of an Apostle, and though in the power¹⁸ of working miracles and in the exercise of other graces, for the confirmation of the Gospel, he was in no degree inferior to the “very chiefest of the Apostles¹⁹,” yet St. Paul did not presumptuously consider himself so secure of divine approbation in a future state, as

¹⁵ 2 Cor. iii. 5. and 1 Cor. xv. 10.

¹⁶ St. James, i. 17.

¹⁷ Acts, ix. 3.

¹⁸ Rom. xv. 19.

¹⁹ 2 Cor. xi. 5.

DISC. ^{X.} to think himself discharged from the necessity of paying the strictest attention to his moral conduct. On the contrary, we find him even at an advanced age disclaiming²⁰ all pretensions to consummate goodness and certainty of future recompense; and labouring to subdue²¹ his passions, lest he should not attain to that salvation which he had preached to others. Nor was it till the near approach of his death, that in the prophetic spirit with which he was endowed, he confidently says, “henceforth there is laid up for me a crown of righteousness²².” Who then having before him in this eminent Apostle such an example of diffidence, self-inspection, and supplication for God’s assistance, will deceive himself into an illusive assurance that he hath reached perfection? To the latest hour of existence let the best of men apprehend danger, and beware, lest in a moment of unexpected surprise, they fall into sin.

²⁰ Philipp. iii. 12.²¹ 1 Cor. ix. 27.²² 2 Tim. iv. 8.

Though

Though for the exigencies of life a competency is requisite, and for purposes of liberality affluence is desirable; and though in the arrangements of human society marks of distinction²³ are confessedly gratifying; yet to be so intent either on the gaining of riches or the procuring of honours, as to make that the sole object of our thoughts and actions, is to betray a fordid²⁴ and mean disposition. The censure which is passed on such a temper in the judgment of mankind in general, is founded on this reason; it is known by experience, that persons who are enslaved by invincible desires of wealth or pre-eminence, will, for the sake of acquiring affluence and in the prospect of securing ascendancy, sacrifice every virtue by which man can be adorned and rendered amiable.

When on the other hand the bettering of our condition, either in fortune or rank, is

²³ Propterque honestatis et gloriæ similitudinem, Beati, qui honorati sunt, videntur : miseri, qui sunt inglorii.

CIC. de Leg. i. 11.

²⁴ Εἰ τῷ κοινῷ βίῳ οὐκ ὑπάρχει μέγα, ἢ τὸ καταφρονεῖν ἐστὶ μέγα.

LONGIN. 7.

made

DISC. made but a secondary and subordinate concern, subservient to every consideration of moral excellence, this is deemed an indication of magnanimity²⁵: for it shews, that conscience, integrity, reputation, freedom, are preferred to the gratifications of lucre, to the corruption of iniquity, to universal contempt, to abject servility²⁶.

Frequently did St. Paul refuse²⁷ to accept even the rewards which his laborious services might have justly claimed: and his general language is that of a man, who was devoted to the high cause he had undertaken, and who was ready to sacrifice every object of earthly affection²⁸, in the discharge of the duties to which he was called. Thus we see in him a noble MAGNANIMITY, which displays itself, by a comparative disregard of worldly advantages; by a

²⁵ See Cic. Off. Lib. i. f. 20.

²⁶ Qui pauperiem veritus, potiore metallis
Libertate caret; dominum vehet improbus, atque
Serviet æternum, quia parvo nesciet uti.

HOR. Ep. L. i. 10. 39.

²⁷ 2 Cor. xi. 9, 10. and 1 Theff. ii. 9.

²⁸ Rom. viii. 35—9.

ZEAL for Christianity, which through DISC.
journeyings²⁹ widely extended no difficul-
ties could diminish; by a resolute³⁰ firm-
ness in a general contempt of danger, which
no evils of the bitterest³¹ persecution, though
severely painful to him as a man, could
ever so far weaken as to make him desist
from his Evangelical Mission. Should we
grant, which however we do not; should
we grant that through the feelings³² of hu-
man nature he was sometimes compelled to
avail himself of fair opportunities for escap-
ing punishment; yet no regard to self-pre-
servation could induce him to misrepresent
the Gospel Truths: nor did he ever attempt
to leave any but those places where his mi-
nistry would have been absolutely ineffec-
tual, and where longer continuance would
have been an act of the highest temerity

²⁹ See WITSIUS in the Appendix.

³⁰ Acts, xxi. 13.

³¹ 2 Cor. xi. 23.

³² CHRYSOSTOM, vol. vii. p. 612. C. Ἡ γὰρ φύσις τὰ
αὐτῆς καὶ ἀκούων ἡμῶν ἐπιδεικνύται, καὶ κρατῆσαι τῶν ἐλαττωμάτων
ἐκινῶν ἢ ἐπὶ, ὅτε τὸν σφοδρὰ βελομένην καὶ σπᾶδαζόντα—Οὐ γὰρ
τὸ φύσις ἔχειν ἐλαττωμα ἔχουσαν, ἐγκλημα· ἀλλὰ τὸ τοῖς ἐλαττω-
μασι δαλεῖται.

and

DISC. and indiscretion³³. It is no part either of
 X. courage or of wisdom to expose life wan-
 tonly, when by the peril incurred no adequate effect can possibly be accomplished. When the Gospel could be forwarded, St. Paul manifested a degree of fortitude suitable to his mind, which in all other respects was so exalted. Not therefore to fear must it be imputed, that on some conjunctures he turned to advantage the means of security which the occasion offered: Fear was no ingredient in his temper: we may ascribe his circumspection either to that *rational* regard for himself, of which the bravest of men need not be ashamed; or rather³⁴ (and indeed it seems to be the true motive) to an anxious concern that the Gospel might be

³³ " It is neither for the interest of religion, nor the
 " glory of our Master, that we should voluntarily expose
 " either ourselves or our doctrines to the hatred and con-
 " tempt of the world."

Bishop SHERLOCK, vol. iv. Disc. 7. p. 189.
 ed. 1764.

³⁴ Πανταχὺ αὐτὸν ἐστρεῖ τῷ κηρυγματι. Τίμος ἢ ἰσχυρὸν τὸτο
 ποιεῖ; ἵνα ἐνδιατρίψῃ τῷ κηρυγματι, καὶ μετὰ πολλῶν ἀνθρώπων
 ἀπειλῶν, πάντων ἐμφανισμένων.

CHRYSOSTOM, vol. vii. p. 621. A. B.
 preached

preached still farther, if he were but preserved. We may conclude hence, that it is of importance to learn a right estimate of temporal blessings, and a due discrimination between moral and worldly objects. For as the sentiments and conduct of persons most usually correspond with the purpose intended, so it will direct our thoughts to a proper view, and influence our actions to a laudable end, if our minds are strongly impressed with a generous persuasion that moral goodness is ever beyond comparison more valuable than pecuniary emoluments or local dignities.

But moderating our estimation of wealth and power, is not the only circumstance which furnishes occasion for the exercise of Magnanimity. "I keep under my body, and bring it into subjection³⁵," says the Apostle; intimating thereby that he was a champion in a contest of extreme difficulty, a contest with his appetites which he laboured to vanquish. Infinitely more ar-

DISC.

X.

³⁵ 1 Cor. ix. 27.

DISC. duous is it to overcome our sensual passions,
 {X. than to resist any considerations pecuniary
 or ambitious. In the struggle with those
 enemies to our virtue and peace, there needs
 that courage which is deficient in thousands,
 who yet would spurn at the idea of an un-
 worthy inducement to action, and who can
 encounter unappalled the most imminent
 perils destructive to their existence. In the
 acquiring of *that* courage, the courage to
 withstand solicitations from vicious thoughts
 and vicious men, let our exertions be habi-
 tually employed : and let us prove our mag-
 nanimity³⁶ in maintaining a firm adherence
 to purity and innocence, suffering neither
 the vehemence of our own inclinations to
 precipitate, nor the mistaken apprehensions
 of false shame to mislead, nor the weak ti-
 midity of irresolution to betray us into of-
 fences against sobriety and modesty.

³⁶ Non est, non (mihi crede) tantum ab hostibus armatis
 ætati nostræ periculum, quantum ab circumfusus undique
 voluptatibus. Qui eas suâ temperantiâ frænavit, ac do-
 muit, multo majus decus, majoremque sibi victoriam pe-
 perit, quàm nos Syphace victo habemus.

LIV. 30. 14.

Nor

Nor is Religion the sole cause in which DISC.
we may display our zeal. It is indeed the X.
first and best, but it is not the only object
which should call forth the powers of our
mind and body. Either by agricultural,
mechanic, or commercial pursuits; either
by professional engagements in letters, arts,
or arms; either by juridical discussions, or
senatorial deliberations; we are all required,
each in his proper line, to be zealous for
our own credit and character, for our fami-
lies, for our friends, our connexions, our
country. Did we say, Religion is not the
sole cause in which we may display our
zeal? Let us recall the expression, and speak
more correctly: Zeal exerted in behalf of
all these concerns, is part of Religion: for
true Religion extends its influence through
every department, and regulates every ac-
tion both of private and public life. He
that, on all occasions, hath the glory of God
immediately in his view, is indeed the more
pious man: but every one who discharges
his duty with active diligence and honest
fidelity, is doing the will of God, and is so

DISC. far religious. And as in other respects, so
 X. in this also, St. Paul sets us an example,
 labouring as he did with his own hands by
 night and by day³⁷. To the same purpose
 strongly does he admonish us, when he
 gives it in charge that “if any will not
 “work, neither should he eat³⁸.” For
 although this precept, in its literal sense,
 cannot be applicable to persons in all cir-
 cumstances, yet in its wider meaning it is
 so far of obligation, as that it enforces on
 all men the propriety of attention to the
 peculiar offices, which according to their
 respective functions and ranks they owe so-
 ciety. Taken in this more enlarged ac-
 ceptation, the precept is universally binding.
 For the relation in which each of us is
 placed towards those around him, and the
 various talents with which we are endowed
 for the executing of works, different indeed
 in themselves, but all tending ultimately to
 general advantage; these manifestly indi-

³⁷ 1 Theff. ii. 9. 1 Cor. iv. 12.

³⁸ 2 Theff. iii. 10. See Dr. MACKNIGHT on the
 Passage.

cate that the will of God ordains for each DISC.
X.
of us some employment alike beneficial to
ourselves and to the community. “ Whilst
“ we have time, then, let us do good unto
“ all men.” The season may come,
when we shall be disqualified for strenuous
industry. Sickness, want, and sorrow may
hereafter overtake us: and tyrants they are
so imperious and irresistible, that they com-
pel the stoutest hearts to seek consolation
from any and every source of diversion,
which can relieve pain and dispel anxiety.
Under the pressure of these calamities, hu-
manity claims, and allows indulgence. But
whilst bodily strength is yet unimpaired by
debility; whilst our mental faculties are
neither embarrassed by necessity, nor de-
pressed by grief; during that happy period
of life to shrink from the labour, either of
preparing for a creditable station, or of ably
filling it when undertaken; to shrink from
that labour, for the sake of gratifying a pro-
pensity to listless indolence, frivolous trifling,

³⁹ Gal. vi. 9.

DISC. or amusements *then* improper, when either
 X. *unseasonable* in time, or in their nature *in-*
compatible with our destination; such con-
 duct is cowardly and unmanly in the sight
 of Reason, it is criminal and culpable in the
 judgment of Christianity: for Christianity
 demands, not only the avoiding of evil, but
 zealous activity in the performance of good
 works.

Let us next consider the PRUDENCE,
 which the Apostle shewed as a Man, a
 Preacher, and a Writer.

In business of the world, St. Paul was
 careful to "provide for honest things, not
 "only in the sight of the Lord, but also in
 "the sight of men". Hence he thought
 it not sufficient that to God alone should be
 manifest the integrity, with which he would
 distribute the sums collected from the Gen-
 tile converts for the use of the afflicted bre-
 thren in Judea; but he was anxious also to
 remove from men all possibility of suspicion,
 that the contributions might perhaps be ap-

⁴⁰ 2 Cor. viii. 21.

plied to his own use: he therefore recom- DISC.
mended it to the churches, that they should ^{X.}
send with him Titus and Luke⁴¹, who might
be witnesses of his fidelity. The courting
of popular favour by vicious compliances,
is indeed an act of degrading meanness:
but concern for the reputation of probity,
and regard for that general esteem which
results from a virtuous character, are thought
beneath the attention of none but either the
most profligate or the most arrogant of man-
kind.

On occasions which related to Jewish and
Gentile converts, and to their scrupulous
opinions, in matters of indifference he
wisely and humanely accommodated⁴² him-
self to the prejudices of the weaker but well-
meaning brethren. Did any think it un-
lawful to partake of sacrifices which had
been offered to idols? From such meats he
abstained lest he should give offence⁴³, and

⁴¹ 2 Cor. viii. 19.

⁴² See Dr. PALEY's "*Horæ Paulinæ*," p. 411. edit.
1790. *His Morality*, &c.

⁴³ Rom. xiv. 21. 1 Cor. viii. 13.

DISC. induce others to do what in their consciences
 X. they condemned. Did any conceive themselves at liberty to eat all food whatsoever? With them he followed what his own judgment approved. Were any still tenacious of Jewish ceremonies? Though in his full conviction that Mosaic ordinances were superseded by the Gospel, he opposed the teachers who contended for the observance of them as requisite to salvation; and though in his enlarged view of the Christian Covenant he maintained⁴⁴, that as all distinction between Jew and Gentile had been removed, it was no longer necessary that the Gentile should be obliged to live as the Jew, for the purpose of making mutual intercourse between them lawful and proper; yet to satisfy the unlearned and humble, who wished not to argue, but who desired only to discharge what they imagined to be their duty,

⁴⁴ Gal. ii. 14. See "*Horæ Paulinæ*," p. 205, where the cause of the dispute between St. Peter and St. Paul is placed in a proper light. See also WITSIUS's Remark, in the Appendix.

he would join⁴⁵ in rites the performing or DISC.
omitting of which he knew to be of no ma-
X.
terial consequence. In reality, he was earnest to perfect the conversion of Jews and Gentiles; he did not therefore set himself with intemperate violence⁴⁶ to oppose all their sentiments on trivial questions (a mode of conduct which would have rendered him odious, and defeated his design); but he recommended himself to their esteem by seasonably and judiciously indulging their weakness, when the fundamental doctrines of Christianity were not endangered. And greatly would the harmony of human society be encreased, if in cases where the substantial parts of morality and religion are not concerned, we could practise the same mutual accommodation: as a previous measure to which desirable purpose, let us learn not to aggrandize trifles, not to raise into ima-

⁴⁵ Καὶ τὰ μὲν γινόμενα ἐναντία ἡν, ἡ δὲ γνῶμη καὶ ἡ διανοία, ἀφ' ἧς τὰυτὰ ἐγίνετο, σφοδρὰ ἀκολούθος καὶ ἑαυτῇ συνημμένη· ἐν γὰρ ἐξήτῃ, τῶν ταῦτα ἀκούοντων καὶ ὁρῶντων σωτηρίαν.

CHRYSOSTOM, vol. vii. p. 605. A. ed. Paris. 1616.

⁴⁶ See p. 193—199 in Bp. SHERLOCK's Discourse VII. vol. iv.

DISC. ginary and unnecessary importance either
X. actions or subjects, which when put in competition with some higher end, some more dignified concern, are in themselves but of an inferior and secondary nature ⁴⁷.

Whoever would either speak or write to any effect, must consider the age ⁴⁸, condition, sentiments, education, manners, and habits of the persons to be addressed; and he must so adapt the topics of his discourse or composition to the circumstances that come nearest every one's own knowledge, conceptions, and situation, that the force of the application may be immediately felt: and with quick discernment must he watch and seize the favourable ⁴⁹ opportunity, when

⁴⁷ Under this persuasion it is, that St. Paul says to Timothy, " Foolish and unlearned questions avoid; knowing that they gender strife." 2 Tim. ii. 23. See also 1 Tim. i. 4, 5. 1 Tim. iv. 7, 8. 1 Tim. vi. 4, 5. 20. 2 Tim. ii. 14, 15, 16. and Tit. i. 14. Tit. iii. 9.

⁴⁸ ARIST. Rhet. Oxf. ed. p. 107. b. ii. c. 12. and RICCOBONI's Paraphrase, p. 230.

⁴⁹ Mollissima tempora fandi.

VIRG.

Non satis est igitur scire quid dicendum sit, nisi consilio dispexeris, quando, apud quos, quomodo, quibus verbis, quo

when the prevailing argument may be DISC.
urged with most success. X.

As an Orator and a Writer³⁰, St. Paul particularly displayed his great prudence, in consult-

quo ordine, quibus figuris, quo vultu, quo gestu fit dicendum.

ERASMI Ecclesiastæ, L. i. vol. v. p. 782. ed. 1704.

³⁰ In the opinion of MICHAELIS, St. Paul was enabled to speak and write the Greek language with greater purity than what appears in his harangues and epistles: but he studiously neglected elegance of diction, and adhered to the Alexandrine idiom of the Septuagint, with the view of gratifying the Jews.

See MICHAELIS's "Introduction to the New Testament," translated by MARSH, vol. i. c. iv. f. 8. p. 155. ed. 1793.

This sacrifice of ability to a consideration so important as that of gaining over the Jews to Christianity, is the laudable condescension of a sensible and good man,

—— Parcentis viribus, atque
Extenuantis eas consultò.

HOR. Sat. L. i. 10. 13.

A strong presumption that St. Paul was conversant with the best Greek writers, arises from the general character given the people of Tarsus, for their application to polite learning; of which the Greek language was the vehicle, and Greek authors the teachers.

" So intent on the study of philosophy, and the whole
" circle of liberal arts, were the inhabitants of this city,
" that they excelled even Athens, Alexandria, and every
X 4 " other

DISC. consulting the peculiar genius and disposition of his audience; in raising his argument on subjects immediately present^{x.}; and in illustrating either his discourse or epistle by allusions to some ideas, laws, and customs, that were familiar to the people whom he wished to convince.

“ other place which can be mentioned as the seat of schools
“ and of residences for philosophers and orators.

“ Of the Stoics, Antipater, Archidemus, Nestor, and
“ the two Athenodori, were from this city.

“ Of those, who went round to other cities, and established schools in an able manner, were Plutades and
“ Diogenes, from this place. Diogenes, like one divinely
“ inspired, on any given subject spoke verses extemporaneous, chiefly in the tragic style.

“ The grammarians Artemidorus and Diodorus, whose
“ treatises are still extant; and the tragic poet Dionysides,
“ who was the best of those that from their number were
“ called “ The Pleiades,” were from this city.”

STRABO, Lib. xiv. p. 463. ed. Casaubon. 1587.

See Discourse XV. by Dr. POWELL, late Master of St. John's College, Cambridge.

⁵¹ See this manner of teaching, which was usual with our LORD, illustrated by NEWTON, in his “ Observations
“ on the Prophecies of Daniel,” part i. ch. ii. note (a).
And by JORTIN, in his “ Discourses concerning the
“ Truth of the Christian Religion.” Disc. VI. p. 230.
ed. 4th.

When

When at Lystra the inhabitants would have offered sacrifices³² to himself and Bar-
nabas, he thence takes occasion to teach them the first principle of all true Religion, the existence of one living, almighty, and most gracious God !

DISC.
X.

The doctrines of St. Paul had been ridiculed at Athens by the Stoics and Epicureans. The former of these philosophers contended for the eternity of matter and of the world ; the latter maintained, that the world was made by a fortuitous concurrence of atoms, and that there would be no state of future existence. Opinions thus erroneous were not to be altogether unnoticed : yet neither was it practicable for the Apostle to combat the two sects separately, or to enter on a minute refutation of their respective principles. He adopts therefore a middle line suited to the occasion. He so frames his discourse, as that though in terms it appears general, yet in application it is opposed to one or other of the parties, the

³² Acts, xiv. 13.

DISC. sentiments of which he meant to correct.
 X. He asserts it was "God that made the
 " world and all things therein;" and, that
 " He has appointed a day, in which He
 " will judge the world in righteousness".
 From these declarations, the Stoics on the
 one hand, and the Epicureans on the other,
 might each⁵⁴ be led to inferences directly
 contradicting their own peculiar tenets; yet
 neither could reasonably take offence, be-
 cause neither sect was expressly named, nor
 avowedly attacked.

In the Areopagus he was to clear himself
 from the charge of introducing strange and
 new demon-gods⁵⁵. He defends himself by
 saying, it was not his intention to introduce
 such gods, for he perceived the people of

⁵³ Acts, xvii. 24—31.

⁵⁴ See DODDRIDGE's Note on Acts, xvii. 18; and the
 beginning of Dr. BENTLEY's second Discourse at BOYLE's
 Lectures. See also Dr. BENTLEY's Third Discourse, in
 which he remarks, "it is manifest from this chapter alone,
 " (Acts xvii.) if nothing else had been now extant, that
 " St. Paul was a great Master in all the learning of the
 " Greeks."

⁵⁵ Acts, xvii. 18.

Athens were already somewhat too⁵⁶ much DISC.
addicted to the worship of those deities: X.
his object was to direct their religious dis-
position to the worship of that UNKNOWN
God, whom they honoured with an altar;
that God, who is the Lord of heaven and
earth, and the Maker of all men, as even
one of their own poets acknowledged".
In this turn from the ground of their accu-
sation against him to the doctrine he wished
to inculcate, and in this mode of reasoning
first from the altar⁵⁷ which the Athenians
them-

⁵⁶ See PARKHURST's Lexicon. V. δισδαιμονισμος, and
Dissertation VI. p. i. f. 22. prefixed to "The Four Gos-
pels translated," by Dr. GEORGE CAMPBELL. 1789.

Laudare voluit Athenienses, quod pro copiâ cognitionis
sue religiosi essent, ut eâ insinuatione aditum sibi pararet
ad eos docendos rectiora.

See POOLE's Synopsis Criticorum in Act. 17. 22.

See Note to LORD LITTLETON's "Conversion of St.
Paul," p. 60.

⁵⁷ See a passage in Bp. SHERLOCK's Discourse IV. vol. i.
p. 164. ed. 1764. in which is drawn a very striking com-
parison between Socrates and St. Paul, when pleading be-
fore the Arcopagites.

⁵⁸ Εισηλθεν εις την πολιν ο Παυλος ευρε βωμον εν ω επιγεγραπτο,
Αγνωτω Θεω. Τι ιδει ποιησαι; Έλληνης παντις ησαν, ασειβης
παντες.

DISC. themselves had inscribed, and then, from
 X. writings which they read and admired,
 there is singular dexterity, by means of
 which was given him an opportunity for
 the preaching of repentance and a future
 retribution by Jesus Christ, whom God had
 raised from the dead.

It is however to be observed, that the
 Apostle does not mention the name of
 Christ, as the person by whom God would
 judge the world; nor does he yet, as was
 his practice before converts already in-
 structed in Christianity, exalt the Divine
 nature of our Blessed Redeemer in the sub-
 lime terms with which, on many occasions,
 he endeavours to express the great concep-
 tions of his mind on that glorious subject.
 To the Athenians, ignorant of the Scrip-
 tures, ignorant of prophecy, ignorant of

παντες. τι εν εχρην ποιησαι; απο ευαγγελιων διαλεχθηναι; αλλα
 κατεγελων. αλλ' απο προφητικων; και των τε Νομων γραμματος;
 αλλ' ουκ επιτευρον. Τι εν ποιησειν; επι τον βωμον ιδραμι, και απο
 των οπλων των πολεμιων αυτης χειρωσατο.

CHRYSOSTOM, v. vii. 651. C.

See ERASMI Opera, V. v. p. 99. 781. 1065. Ed. 1704.
 true

true Godhead, he speaks only of "that DISC.
" Man whom God had ordained." The X.
reason is obvious. For idolaters, it was
necessary to prepare the way, by first per-
suading them to turn from idols and serve
the living God. Nor God himself did St.
Paul yet describe by the appellation, familiar
indeed to the Jews, but to the Athenians
unknown, "the God of Abraham, of Isaac,
" and of Jacob." He simply sets forth the
existence of that God, "who made the
" world, and all things therein." When
God were acknowledged by this general
character, it would then, but not more
early, be seasonable to proceed farther, and
unfold the particular manner in which He
had revealed himself to a peculiar people".

The subjects of his first discourses at Co-
rinth were but the elements⁵⁹ of Christian-

⁵⁹ For the substance of this paragraph, see the Works
of ERASMUS, vol. v. p. 1065. fol. ed. Lugduni, 1704.
Ecclesiastæ, Lib. iii.

⁶⁰ Quum scriberet (St. Paulus) rudibus adhuc, et nuper
Christo initiatis, mysteria quædam magis attigit, quàm
tractavit, et indicavit veriùs quàm explicavit, videlicet
tempori serviens.

ERASMI Op. v. vii. p. 771.

ity.

DISC. ^{X.} ity. The sublime doctrines were judiciously reserved for a season of more perfect maturity in the habits and practices required by the Gospel.

At Jerusalem St. Paul was placed before the Sanhedrim, that the chief priests and rulers of the Jews might examine into the grounds of the accusation against him, and might then inform the Roman Tribune of the cause which excited the people to treat him with such violence. No sooner had the Apostle uttered a single sentence in vindication of his innocence, than, contrary to all law and justice, he was smitten on the mouth, by command of the High Priest. Thus at the very beginning of the defence he was preparing to offer, he was obstructed by an act of indecent outrage; whence it evidently appeared that his judges were determined at all events to condemn and oppress him. Farther efforts to give an account of his whole conduct, and to lay open before them the manner of his conversion, would have been ineffectual in so prejudiced an assembly. And it was manifestly im-

possible for him to enter at once on the Di- DISC.
vine Mission of Christ and the call of the ^{X.}
Gentiles, before persons who would not
have heard with patience the bare mention
of Christ; for they were exasperated when
he did but protest his consciousness of no
guilt, that could warrant the treatment he
had experienced. If such was their anger
at a declaration, which every person un-
justly insulted would naturally urge in his
own behalf, there could be no doubt that
an immediate and unseasonable attempt to
proclaim Christ and Universal Acceptance
through him, would have instantly driven
them into the most intemperate fury. What
then was it expedient, or practicable, or
possible for the Apostle to do in such a
situation, where he could not even be heard
on the points he wished to enforce? His
Prudence suggested that at least he should
try the effect of one topic, which, if ad-
mitted, might lead to other truths. The
subject then he selected for this purpose, a
subject indeed on which he founded the
necessity of embracing Christianity, was the
certainty

DISC. certainty⁶¹ of a resurrection. His avowal
 X. of this doctrine commanded the attention
 of some among his audience; it was acceptable to the Pharisees, who thence became his advocates, and proposed that he should be dismissed without injury.

The polite exordium⁶² of his defence before Agrippa was well calculated to conciliate⁶³ favour; and his final apostrophe⁶⁴ produced such an effect, that the king of Judea himself confessed he was almost converted to Christianity⁶⁵.

Before the chief Jews at Rome, St. Paul thought it necessary to explain the cause

⁶¹ Acts, xxiii. 6.

⁶² Acts, xxvi. 2.

⁶³ See QUINTILIAN, L. iv. c. i. s. 2. 5. *Judicem conciliabimus*, &c.

⁶⁴ See MICHAELIS's "Introduction to the New Testament," v. i. c. iv. sect. 8. p. 157. ed. 1793. In c. ii. s. 10. p. 48. of the same volume, there is a just account of St. PAUL's very extraordinary talents.

⁶⁵ Acts, xxvi. 28, 9.

Εν ὀλίγῳ, &c. Est locutio bene Græca: nam et Plato dixit in Apologetico Εἰρωναν καὶ περὶ τῶν ποιητῶν ἐν ὀλίγῳ τὸτο
Prope idem de Poëtis cognovi. GROT.

Καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ et *propemodum et admodum* (in *paucis et in multis*, id est, omnino, vel omni ex parte.)
 GLASS.

Quoted from POOLE's Synopsis.

which

which had occasioned his being sent thither DISC.
as a prisoner. He had appealed to Cæsar, X.
that he might escape the danger of a confederacy, in which more than forty⁶⁶ persons had by oath bound themselves to kill him. Sensible, however, that perhaps this exculpation of himself might have the appearance of criminating the people of Judea, and might thus offend the brethren at Rome, he averts their displeasure by disclaiming all intention⁶⁷ of accusing his countrymen in what he had said to vindicate himself. By this well-timed disavowal, he guarded against the prejudice, which a wrong impression received at their first meeting might have left on their minds, and might have made them at once irreconcilable enemies to himself and doctrine.

At the time in which he wrote them his epistle, St. Paul was not personally known to the Roman converts. He uses not, therefore, to them the language of authority⁶⁸, or the tone of reprehension; but

⁶⁶ Acts, xxiii. 21.

⁶⁷ Acts, xxviii. 19.

⁶⁸ See "Horæ Paulinæ," p. 60.

DISC. rather endeavours to convince them by
 X. argument, and conciliate them by terms of
 affection.

He was well acquainted with the ferocity of the Roman disposition. At the beginning, therefore, of his epistle he studies to soften it by giving them, what indeed they deserved, commendation for their faith. He charges on the nature of men in general the sin of idolatry, and the vices which attend it; nor till towards the close of the sixth chapter does he intimate to the Romans, that before their conversion they themselves were addicted to those sins, of which they were then ashamed⁶⁹.

He was compelled to demonstrate, that not Gentiles only, but Jews also were alike morally guilty before God most holy! He foresaw, however, that the declaration of this truth would excite in his Jewish brethren displeasure and resentment. How then could he point out the state of their depravity, in a manner the least offensive possibly

⁶⁹ From ERASMUS, vol. v. p. 99. fol. ed. 1704, Lugduni.—“Ratio Veræ Theologiæ.”

to be conceived? He has recourse to this DISC.
expedient: he appeals to their sacred writ-
ings; quotes words from them; and leaves
the Jews to infer their own vicious character
from the description which the Psalmist
gives of their forefathers⁷⁰.

When he would exhort the Romans to
abandon their vices and practise holiness,
he represents them as having been slaves⁷¹
in their unconverted state, but as men delivered
from bondage since they had become
Christians. Thus, by allusion to the different
conditions of bondmen and free, with
which they were so well acquainted, he
excited in them strong and adequate concep-
tions of that servitude to corrupt appetites
under which the profligate are subjugated,
and of that perfect emancipation from the
tyranny of such affections, which the sober
and religious enjoy.

Does he address the Corinthians? He
animates them to pursue heavenly blessings,

⁷⁰ See Dr. MACKNIGHT's Note on Rom. iii. 28.

⁷¹ Rom. vi. 16. Ibid. viii. 15—21.

DISC.
X.

by reference to those who contended in the games⁷² which were celebrated amongst them, and with peculiar aptitude, to them makes use of agonistic terms. Lest their principles should be corrupted by too familiar intimacy with men indifferent to a future state, he admonishes them to beware of profligate companions, by citing an apposite passage from a favourite and popular Greek comic writer⁷³. Recollecting that the people to whom he was writing were well versed in philosophy, he expresses himself after the manner of a Pythagorean in this passage; "for we know, that if our "earthly house of this tabernacle were dissolved, we have a building from God"⁷⁴. Probably too he had in his mind the paradoxes of the Stoics, when he introduces

⁷² 1 Cor. ix. 24. See Pindar Olymp. Od. xiii. Πλοκοι σελινων εν Ισθμαδισσι. Nem. Od. ii. Κερυνθίων ὑπο φωτων, &c. In vol. iii. p. 201. of Bishop HORNE's Sermons, there is an ingenious discourse on St. Paul's agonistic terms.

⁷³ Menander. 1 Cor. xv. 33.

⁷⁴ 2 Cor. v. 1. Some commentators are of opinion, that St. Paul in this passage illustrates his subject by a metaphor taken from the business of tent-making, in which the Corinthians had seen him employed.

these

these contrarieties respecting himself and his fellow-labourers in the ministry ; “ as ^{DISC. X.} deceivers, and yet true ; as unknown, yet well known ; as dying, and behold we live ; as chastened, and not killed ; as sorrowful, yet always rejoicing ; as poor, yet making many rich ; as having nothing, yet possessing all things⁷⁵.”

The city of Corinth was celebrated for its brass⁷⁶ : the inanity therefore of endowments in language to him who hath not the spirit of Christian benevolence, he expresses by the metaphor of “ sounding brass.” In this manner he appropriates his images to the particular people who are the immediate objects of his Epistle.

To the Ephesians, who greatly admired the beauty of Diana’s Temple, which was the ornament of their city, he conveys an idea of the union which subsisted between Jews and Gentiles with Christ their Head,

⁷⁵ See Dr. MACKNIGHT’s Note on 2 Cor. vi. 10. For other instances of the same kind, see 2 Cor. iv. 8. and xii. 10, 11.

⁷⁶ Ephyreïaque æra. Virg. Georg. ii. 464.

DISC. by intimating the resemblance it hath to
 X. the well-proportioned symmetry of a compact building⁷⁷; and probably it is in allusion to the same Temple, that he describes the enlarged comprehension of Christ's universal church, in words applicable to the dimensions of an edifice⁷⁸.

The charge against St. Paul before the magistrates at Philippi was, that "he taught new customs⁷⁹," which the people, who were a Roman colony⁸⁰, could not admit, without danger of incurring displeasure from the Senate and Emperor. Fearing lest their Roman citizenship might perhaps be forfeited, if they innovated in religion, the multitude were exasperated against the Apostle, and the magistrates commanded

⁷⁷ Eph. ii. 20.

⁷⁸ Eph. iii. 17, 18. See Dr. MACKNIGHT's Note.

"I submit it to my readers, (says Dr. MACKNIGHT,) "whether the Apostle, by representing the Gospel in this "Epistle no less than five times, under the idea of a *mystery*, "did not mean to lead the Ephesians to compare it with "their own mysteries."

Preface to the Epistle to the Ephes. sec. 3.

⁷⁹ Acts, xvi. 21.

⁸⁰ Acts, xvi. 12.

that

that he should be punished and imprisoned ^{DISC.} without legal condemnation. From his ^{X.} confinement, proper officers were sent to dismiss him: but St. Paul then asserted his Roman citizenship; and demanded, that as the magistrates had grossly violated his civil rights, they should come in person to lead him from the prison, and thus compensate the insult offered him, by a public mark of respectful attention. A fact so uncommon must have made an impression on the minds of the Philippians, and must have increased their estimation of a privilege, which could authorise even an oppressed stranger to dictate such conditions to their governors. It is either in allusion to that excessive concern, which prompted the Philippians in general to prefer the favour of Rome to the light of truth; or it is with reference to the claim made by himself, that he bids ⁸¹ the Philip-

⁸¹ ΜΟΝΟΝ ΑΞΙΩΣ ΤΗ ΕΥΑΓΓΕΛΙΩ ΠΟΛΙΤΕΥΕΣΘΕ, ΙΝΑ ΕΙΤΕ ΙΔΩΝ ΚΑΙ ΙΔΩΝ ΥΜΑΣ, ΕΙΤΕ ΑΠΩΝ ΑΝΗΣΩ, ΤΑ ΠΕΡΙ ΥΜΩΝ, ΟΤΙ ΣΤΗΚΕΤΕ ΕΝ ΤΩ ΠΝΕΥΜΑΤΙ, ΜΙΑ ΨΥΧΗ ΣΥΝΑΔΕΛΦΕΙΣ ΤΗ ΠΙΣΤΙ ΕΥΑΓΓΕΛΙΩ, ΚΑΙ ΜΗ ΠΙΤΥΡΟΜΕΝΟΙ ΕΝ ΜΕΛΕΙ ΥΠΟ ΤΩΝ ΑΝΤΙΧΕΙΡΕΜΩΝ, Phil. i. 27.

DISC. ^{X.} pian converts act with firmness in their sufferings, as becomes denizens of a city, the loss of which would be infinitely more serious than exclusion from Roman privileges. He assures³² them that sincere Christians are already considered as bearing to a future state, that municipal relation which citizens have towards any metropolis in this world; and that they are entitled to a privilege beyond comparison more valuable than any which Rome could bestow, the privilege of expecting to be blessed by Christ, with bodies incorruptible and happiness immortal.

³² Ημῶν γὰρ ΠΟΛΙΤΕΥΜΑ ἐν ἑσπερίῳ ὑπαρχει, Phil. iii. 20.

" This sense the place bears well, if we understand this citizenship to be paralleled only with such an one as that of Rome was, and by the pleading of which St. Paul was rescued from the scourging he otherwise had suffered at Jerusalem. The magistrates and serjeants of this city, Philippi, were put, we know, in a great fright, for having violated that privilege in the person of our Apostle. And to that claim of his, so universally allowed, and there so remarkably made, now, in an Epistle to those *Philippians*, he may be well thought to allude."

Bp. HOOKER's Sixth Sermon, on Phil. iii. 20.
folio edition, p. 652.

The character of the Cretans, the Apostle DISC.
X. delineates in the very words of an author⁸³, whom themselves revered as a person inspired⁸⁴. Nothing could tend more fully to convince Titus⁸⁵, that the people with whom he was residing were notoriously vicious, than the testimony which was borne against them even by their own countrymen.

The Apostle exhorts both Titus and Timothy to "rebuke"⁸⁶ offenders: but, with his usual discrimination of character, he qualifies his advice according to the different tempers of the two ministers. To the one

⁸³ "EPIMENIDES is the author of the verse, who was a Prophet not only in the sense that all Poets are so called, but a pretender also to *enthusiasm* and *prophecy* in the stricter sense, as *Cicero* tells us in his book of *Divination*, and owned as such among the Heathens, even the more learned of them." Bp. BULL's Tenth Sermon.

The ingenious Discourse, from which this passage is taken, exhorts Ministers of the Gospel to make themselves acquainted not only with sacred, but also with other kinds of learning. See WITSIUS, in the Appendix.

⁸⁴ CIC. de Divinat. l. i. sec. 18. ⁸⁵ Tit. i. 5—12.

⁸⁶ Tit. i. 13. and ii. 15. 2 Tim. iv. 2.

he

DISC. he says, " rebuke sharply ⁸⁷," and " with
 X. " authority ⁸⁸:" to the other he subjoins,
 " exhort with all long-suffering ⁸⁹." The
 disposition of Timothy was probably more
 ardent ⁹⁰ than that of Titus ; suitable, there-
 fore, to him was the admonition, which to
 Titus was not necessary.

The regaining of his master's favour for Onesimus required the utmost delicacy of address. Philemon was first to be interested in behalf of St. Paul, who was to make the request. Such circumstances in his condition as could engage the attention and move the heart of Philemon in the strongest manner, were to be previously brought forward for that purpose. No considerations would probably be more forcible than the age and enchainment of the Apostle : these ⁹¹, therefore, are adduced and urged with that view. The way was next to be prepared for the mention of Onesimus. An abrupt intro-

⁸⁷ Tit. i. 13. ⁸⁸ Tit. ii. 15. ⁸⁹ 2 Tim. iv. 2.

⁹⁰ See Dr. DODDRIDGE's Note on Tit. i. 13. and Dr. MACKNIGHT's Preface to Titus, sec. 5.

⁹¹ Philemon, ver. 9.

duction of his name might have given DISC.
Philemon disgust : St. Paul, therefore, pro-
ceeds with an entreaty for one whom he
calls " his own son ⁹²," one whom by con-
version he had " begotten." After speak-
ing of this person in terms so affectionate,
he concludes Philemon will be anxious to
know who it might be, that is so warmly
recommended by him. At length ⁹³, there-
fore, he ventures to add, " Onesimus."
Still, however, apprehensive lest Philemon
should be somewhat disinclined to receive
Onesimus with cordiality on the recollec-
tion of his delinquency, he touches on his
misdemeanour with a tender hand, and
softens the appellation with which rigorous
justice might have upbraided him ; imme-
diately adding an assurance, which implied
the sincere repentance of this now con-
verted slave, " who in time past was to
" thee unprofitable, but now profitable to
" thee and me ⁹⁴." In order to make his
application yet more successful, he appeals

⁹² Phil. ver. 10.⁹³ See the original text, ver. 10.⁹⁴ Ver. 11.

DISC. to the piety and Christian charity of Philemon: his piety is directed to discern the mercy of God's providence in educating good from evil; his charity is called on to rejoice that Onesimus is become a convert; "perhaps he therefore departed for a season, that thou shouldst receive him for ever; not now as a servant, but above a servant, a brother beloved"⁹⁵. In which words, the absence of Onesimus from his master is not marked with a harsh term; it is represented merely as a separation. The point which St. Paul earnestly endeavoured to accomplish, was to remove from the mind of Philemon every impression unfavourable to Onesimus; and no language could have been used on such an occasion, more persuasive or more skilfully arranged, than what we find in this conciliatory letter⁹⁶.

On the Epistle to the Hebrews it will not be sufficient to make only some cursory

⁹⁵ Ver. 15, 16.

⁹⁶ These remarks are in great measure suggested by Dr. MACKNIGHT's Notes on v. 10, and 15. of this Epistle.
remarks.

remarks. The subjects discussed in it are DISC.
of such importance, as to demand at least ^{X.}
that degree of our attention, which may be
requisite for giving a succinct account of
them. The Apostle then, with the most
profound veneration towards our LORD
and SAVIOUR, begins his Epistle with as-
serting the divine nature and exalted dig-
nity of the Person who had delivered unto
men the last revelation of God's will; a
nature and dignity which far surpassed even
that of Angels, and which, therefore, by
inference, the Hebrews were to conclude
was at a distance ineffably above that of
Moses. He warns his countrymen to be-
ware of disobeying a revealer of God's will,
who was so divinely authoritative, and yet
so merciful and compassionate to mankind.
He raises their fears, lest they through
apostacy should be excluded from the eter-
nal rest of a future life, as their forefathers,
through mistrust of God's veracity and
power, were excluded from rest in the land
of Canaan. He investigates the figurative
similitude between Christ and Melchisedec,
with

DISC. with respect to their Priesthood, and proves
 X. Christ a High Priest as far superior to Aaron
 and his descendants, as Melchisedec was to
 Abraham. He points out the necessity
 which required a Priesthood better than the
 Levitical; a Priesthood such as Christ's,
 from eternity in its beginning, and to the
 consummation of all things in its duration.
 He infers as an unavoidable consequence,
 that from a change of the Priesthood ensues
 also a change of the Law; a change from
 carnal to spiritual, *i. e.* from ceremonial ob-
 servances to mental holiness. He resumes his
 proofs of Christ's superiority to the Levitical
 priests, particularly from the consideration of
 his being an Intercessor ever living, a High
 Priest "who is set at the right hand of the
 " throne of the Majesty in the heavens." He
 suggests to them, that God himself had de-
 clared he would establish with them a new
 covenant, which should influence their
 minds and hearts, should instruct them to
 know, and excite them to love God; and
 that he would be merciful to their sins.
 He explains the emblematical and typical
 meaning

meaning of the former Mosaic Tabernacles, ^{DISC.}
and tells them the realities which the Ta-^{X.}
bernacle service prefigured. He shews them
how infinitely more efficacious towards the
obtaining of pardon for sinners, must be the
entering of Christ into Heaven, than the an-
nual entering of the Jewish High Priest into
the Holy of Holies, could possibly be.
Illustrating farther the view to which the
Tabernacles looked, he argues, that as the
sprinkling of blood was ordained for the
sanctifying of all things used therein, so it
was fit that the shedding of blood more
precious than that of animals, even the
blood of Christ, should be appointed for the
opening of Heaven to believers; Heaven
being in its nature so unspeakably more
excellent than the Mosaic Tabernacles,
which, with their service, were but repre-
sentative emblems of Heaven and of the
atoning sacrifice to be made by Christ.
Into Heaven, that true Tabernacle, Christ
hath entered as a great High Priest, by the
sacrifice not of animals, but of himself: and
as the Levitical Priests returned from the

DISC. ^{X.} Tabernacle to bless the people, so Christ will return from Heaven to confer immortal happiness on those who renounce not his religion. The Apostle proceeds to demonstrate, that as all the Tabernacle services were but emblematical, so the sacrifices were but figurative of something more efficacious, and therefore in themselves were incapable of procuring pardon for moral guilt. This conclusion he farther confirms, by reasoning, first, on the annual repetition of those sacrifices, (which had been unnecessary were pardon already obtained,) and then, on the impossibility of making atonement for sin by the blood of animals. He then reminds the Hebrews of the words spoken by Messiah himself, declaring that his own body should be sacrificed according to the will of God; and that thenceforth Levitical sacrifices should cease as unnecessary, and as no longer according to God's will. He maintains, that by the will of God likewise, those who so believe⁹⁷

⁹⁷ Compare ver. 9. ch. x. with ver. 9. ch. v. of this Epistle.

as to obey the Gospel, are accounted right- DISC.
eous through the one propitiation made by ^{X.}
Christ once for all: which propitiation
being so effectual, Christ does not (as the
Jewish priests did) renew the sacrifice; but
remains in heaven exalted to the highest
dignity, until he shall have subjected to his
dominion all wicked spirits and sinful men.
In firm reliance on such a High Priest and
atoning Redeemer, he exhorts the Jewish
converts to hold fast that faith, which led
them to hope for salvation through Christ:
in order to which stedfast continuance in
faith, he inculcates on them the exciting
of each other to benevolence and good
works, and the frequent assembling of
themselves together for the purpose of reli-
gious worship. He cautions them against
apostacy, by an assurance that if they re-
nounce the benefits of Christ's sacrifice,
there is no other sacrifice of which they
can avail themselves for the obtaining of
God's pardon. He reverts to his argument
before adduced; and bids them consider,
that if disobedience to the Law of God,

DISC. when delivered through Moses, was pu-
 X.
 nishable with death, contempt of God's
 will when revealed by his SON, and re-
 nouncing of a covenant so highly sanction-
 ed, must incur more dreadful vengeance;
 even that of eternal misery in a future state.
 He animates them to perseverance, that
 they may attain their final reward for hav-
 ing obeyed the will of God in embracing
 and maintaining the Gospel: and to in-
 crease their faith in God's veracity for the
 performance of his promise, which proposed
 a final reward, he sets before them, in a
 noble and eloquent style of composition,
 the examples of their forefathers who had
 manifested unshaken faith in God, and
 points out the effects which that faith
 wrought in them. He encourages them to
 recollect these examples, and to consider
 themselves as acting in the sight of their
 ancestors, but more particularly so in the
 sight of Christ, whose patience they should
 imitate. They are furthermore reminded
 from their own Scriptures, that afflictions
 are by God permitted to fall on us for our

own

own spiritual advantage : and they are ^{DISC.}
urged, neither through fear of sufferings, ^{X.}
nor for indulgence in vicious pleasures, to forfeit an inheritance reserved for them when they should come “ unto
“ Mount Sion, and unto the city of the
“ living God, the heavenly Jerusalem ;
“ and to an innumerable company of
“ angels ; to the general assembly and
“ church of the first-born, which are
“ written in heaven ; and to God the
“ Judge of all ; and to the spirits of just
“ men made perfect ; and to Jesus the
“ mediator of the new covenant.” Again
he reverts to the weighty consideration enforced above, viz. that if disobedience to God, when speaking by Moses, was attended with punishment, disobedience, when he speaks by his Son, would incur more severe punishment. And to convince them more fully that the Mosaic dispensation was now superseded by the Gospel covenant, he proves to them from their own prophetic writings, that God predicted the abrogation of the one, and the establishment of the

DISC. other, the latter of which was to continue
 X. in force to the end of the world. Finally,
 being persuaded that his concluding words
 would make the deepest impresson; after
 having intimated that those, who still per-
 sisted in relying on Levitical sacrifices, could
 not partake of the benefits which Christ's
 death would impart to such as sought for
 pardon through him; he thus prays: "the
 " God of peace, who brought again from
 " the dead our Lord Jesus, that great shep-
 " herd of the sheep, through the blood of
 " the everlasting covenant, make you per-
 " fect in every good work to do his will,
 " working in you that which is well-pleas-
 " ing in his sight, through Jesus Christ:
 " to whom be glory for ever and ever.
 " Amen."

Such is the substance of this Epistle, an
 Epistle valuable, because replete with learn-
 ing⁹⁸, deep in explanation, energetic in
 language.

If

⁹⁸ Whether this Epistle were, or were not written by
 St. Paul, yet, if it be allowed an early date, an important
 inference may be drawn from it, viz. that in the com-
 mencement

If we look into it for instances of the Apostle's judgment in adapting himself to the persons with whom he is corresponding, we may remark on the opening of this Epistle that it begins in a manner no where else observable in his writings. It was usual with him on other occasions to prefix his name and assert his ministry⁹⁹; and this

DISC.
X.

he
mencement of the Christian æra, the Jews agreed with Christians in their interpretation and application of many prophecies to the Messiah : for it cannot be conceived, that an Epistle to the Hebrews would appeal to such passages, if they had not generally been understood as referring to Him.

⁹⁹ See Millii Prolegomena, p. xii. col. 1. Apostolo jam haud cum Gentilibus res erat, quorum Apostolus peculiari Dei designatione factus erat, ac ad quos proinde quoties scripsit; auctoritatis ergo, seipsum ipsorum Doctorem et Apostolum in literis vocat, διακοναν suam δοξαζων; sed cum Ecclesiâ Hierosolymitanâ.

Paulus igitur, quo declinaret omnem invidiam, absque omni nominis ac tituli præfatione aggressus est argumentum quod in hâc Epistolâ fusiùs explicandum suscepit; illudque ita simpliciter exposuit, ut sedulo caveret, ne usquam Apostoli auctoritatem arrogare sibi videretur.

Dr. Owen is of opinion, that although the avoiding of prejudices against him may be deemed *sufficient* reason for St. Paul's suppressing his name, yet that this account of his silence does not contain "the whole cause of the omission

DISC. ^{X.} he did with the utmost propriety, when he was to instruct Gentiles, whose Apostle he was appointed by particular direction. But here we find no such prefatory declaration. Left by assuming an appearance of authority over those, to whom in fact he was not an Apostle, and who perhaps had embraced Christianity before his own conversion, he should create disgust, he designedly omits his customary introduction, and at once enters on the subjects to be discussed.

Another instance of similar judgment in adaptation, is in the selection of topics used

of an Apostolical salutation in the entrance" of this Epistle. He conceives, therefore, that "as in his other Epistles St. Paul proposeth his *Apostolical authority* as the immediate reason of their assent and obedience, so in this he doth the Scriptures of the Old Testament. And this is the *true and proper cause* that renders the prefixing of his *Apostolical authority*, which his name must necessarily accompany, needless, because useless, it being that which he intended not to engage in this business."

Dr. OWEN's "Exercitations on the Epistle
"to the Hebrews." Ex. 2. 19.

See Dr. MACKNIGHT's "New Literal Translation of the
"Apostolical Epistles." Preface to the Ep. to the Hebrews,
S. 1, 2. p. 325. V. 3. Edition containing the Greek
Text.

throughout

throughout this Epistle. The subjects, the D I S C. quotations, the references, the interpreta-^{x.} tions, are all suited to the sacred knowledge, the train of thinking, the cast of mind, peculiar to the people, whom he laboured to secure from apostasy, the converted Hebrews¹⁰⁰.

Such

¹⁰⁰ The date of this Epistle we can so far ascertain, as to know assuredly that it was written before the year of our Lord 70 was completed. For we read in it thus: Ch. viii. 4. "For, if he were on earth, he should not be a priest, seeing that *there are priests who offer gifts* according to the law." Ch. ix. 25. "Nor yet that he should offer himself often, as *the high priest entereth into the holy place every year*, with the blood of others." Ch. x. 3. "But in those sacrifices, *there is a remembrance again made of sins every year*." Ch. xiii. 11. "For the bodies of those beasts, whose blood *is brought into the sanctuary by the high priest for sin, are burnt without the camp*." From these several passages it is evident, that the Temple at Jerusalem was still standing, and that the Temple service was in full force among the unconverted Jews, when this Epistle was written.

On the ground of this certainty we may rest the following conclusions :

1. The learning displayed in this Epistle is of such a nature, as could not be expected, nor *probably* found at that æra, in any person who had not been educated a Jew.
2. The application of that learning to the purpose of exalting and enforcing Christianity is so very pertinent and

DISC. Such then, on various occasions, was
 X. the prudence of St. Paul as a man, as a
 preacher,

earnest, that no one still continuing a Jew could *possibly* have made it.

3. The writer then *had been* a Jew, but was converted to Christianity.

4. But these circumstances precisely correspond with the character of St. Paul.

5. It is true indeed, these circumstances of correspondence cannot be brought in proof that St. Paul *did* write this Epistle; they will however at least warrant a presumption that he *might* have written it.

6. When to this presumption we add, that the historical incidents mentioned in C. x. 34. and xiii. 23, 24. concerning the chains the writer had been wearing, the departure of Timotheus, and the country whence the Epistle was sent, all agree with St. Paul's condition and connexions; that the general subject, the manner of treating the subject, the Rabbinical mode of quotation, the phraseology, the doctrines maintained and the duties inculcated in it, are all such as we might expect, because similar to what we find in other writings of St. Paul; when, moreover, we take into consideration that the Epistle to the Hebrews was always received as St. Paul's by all the Greek Fathers: this accumulation of evidence, though it be in the greater part *collateral*, and only in the testimony of the Greek Fathers *positive*, yet does it afford us stronger reasons for receiving this Epistle as authentic, than can be furnished by arguments on the other side, for rejecting it as not genuine.

In Ch. vi. ver. 9. of this Epistle, is an instance of that manner, which is observable in St. Paul's writings. It is,
 the

preacher, and a writer; and from the DISC. effects of his prudence we may conclude ^{X.} how expedient it is for us to make a discreet use of our abilities. From his practice it is to be inferred, that if we desire to benefit either ourselves or others by our several talents, yet however laudable may be the object we have in view, we must not adopt precisely the same method of exerting those talents in all cases

the care he takes to soften the harsh expressions he had just been compelled to use. See Dr. MACKNIGHT on this passage; in whose note is made a reference to 2 Thess. i. 13. and Eph. iv. 20. See also "*Horæ Paulinæ*" p. 60. and 1 Cor. vi. 11.—2 Cor. ii. 5. For the authenticity of the Epistle, from this similarity of *manner*, arises a proof, which though by itself not of great force, yet when added to others may deserve consideration as tending to corroborate, "*Si das hoc, parvis quoque rebus magna juvari.*" A. P. 125.

The learned reader may consult WITSII MELETEMATA Sect. 12. 18. seqq. WOLFII CURÆ PHILOLOGICÆ in Epistolam ad HEBRÆOS: Dr. OWEN'S EXERCITATIO II. f. 26, 27. and more especially Mr. JAMES PIERCE'S Introduction to his Paraphrase on this Epistle. Edition 1734, p. vi. ix. xiv. xvi. xx. xxi. xxxii.

On the authenticity of St. Paul's Epistles in general, see some pertinent remarks by Archbp. SECKER, Vol. vii. Serm. 8. p. 170. Ed. 1771.

indif-

DISC. indiscriminately and without regard to time,
 {^{x.} place, or other contingent circumstances:
 for if our zeal to do good anticipate the
 season and mistake the means of doing it,
 our purpose will be frustrated by our own
 injudicious precipitancy¹⁰¹.

Nor, because in some respects it is
 utterly impossible, and in others perhaps
 altogether improbable, that we should ever
 be placed in circumstances resembling the
 Apostle's, are we therefore to imagine his
 example in this instance is not pertinent, nor
 calculated for the purpose of directing our
 conduct. To those, who are much con-
 versant with the affairs of life, there fre-
 quently happen occurrences which demand
 the exercise of prudence. How to under-

¹⁰¹ "In morality (says Dr. JORTIN) there is a practical
 " knowledge, or the art of making a right use of good
 " abilities and good dispositions."—"In matters of reli-
 " gion, though virtue belongs to all times and places; yet
 " for particular virtues there are particular seasons and
 " occasions more exactly suitable." "Virtue, in general,
 " is a good habit, always permanent, and fixed in the
 " heart; but the discreet exercise of it requires discern-
 " ment and application, and Christian knowledge consists
 " in this discernment." Vol. vii. § 9. p. 181. Ed. 1776.

take and how to pursue; when to begin and when to desist; where to concede and where to enforce; what passions to raise and what to allay; what arguments to urge and what to suppress; all these points are oftentimes necessary to be discerned and observed by him who would succeed in business of the world; that business, which he is born in the world to discharge with fidelity. Let no man, therefore, in the confidence of mental powers, think prudence a virtue that deserves not the esteem of superior understanding: nor let any one, mistaking peevish disgust or spiritual pride, for that elevation of mind which Christianity inspires, conceive the world in which he lives and the fellow-creatures he is made to help, so unworthy his regard, as that their ways and maxims, or their weaknesses and follies, if such they are to be termed, must *never* be consulted and humoured.

Those, whose province it is to inculcate the duties of morality and the truths of religion, have peculiar need of prudence. For though in their public discourses, by the nature

DISC.

X.

DISC. nature of their appointment, they are re-
 X. quired to deliver *general* doctrines, yet in
 their private intercourse they must apply
 themselves in a *particular* manner, adapted
 to the particular person they would im-
 prove. Here they are concerned with men
 who, in their capacities, their conceptions,
 their dispositions, their temptations, their
 frailties, their vices, differ each from the
 other. It will certainly be the *wish* of
 every teacher, that all duties and truths
 should be explained to all men: but from
 experience he will be persuaded, that un-
 less he unfolds *gradually*, and recommends
progressively, either moral or religious doc-
 trines, as the hearer is able and inclined to
 receive them; he will labour ineffectually;
 and perhaps, instead of converting a sinner,
 he will but create an enemy. Great indeed
 are the delicacy and circumspection which
 are requisite in the giving of advice and im-
 parting of instruction: for it is not to be
 denied, that if truths are often disagreeable,
 they are frequently made so by the manner
 in which they are communicated. Minds
 the

the most candid and most patient of admonition, recoil at finding themselves either DISC.
X. insulted by arrogance, or questioned with impertinence, or wounded by harshness. The language of superiority must be softened; the competency to examine must be apparent; the inquiry must proceed with tenderness; and reproof must be tempered with commendation¹⁰²: these precautions are all necessary, if we wish to gain a favourable admittance of counsel. The Prophets and Apostles do indeed rebuke notorious offenders with severity: but let it be remembered they were persons appointed to an extraordinary ministry. Our Divine Instructor also condemns with authority: but let it be observed, He discerned the hearts and thoughts of men, and could therefore pronounce infallibly who were so abandoned as to be past all hope of repentance, that condition in all cases indispensable

¹⁰² Cavendum ne reprehensio sapiat amarulentiam odiumve; sed multo caritatis et humanitatis admixtu conditur; interdum et laudis.

ERASMI Ecclesiasticæ, V. 5. L. 3. p. 1603.

DISC. for the obtaining of forgiveness. Men have
 X. now no supernatural designation: much
 less are they qualified to discover all the
 principles by which the mind of another is
 influenced in any particular actions; or to
 foresee that contrition may not succeed to
 folly. But added to this, it is to be recol-
 lected, that in the conduct of our Blessed
 Lord and his Apostles the examples of mild
 instruction are much more numerous, than
 those of severe rebuke¹⁰³; and such will it
 be proper for us to imitate, when we
 who are frail beings converse with those
 whom we resemble. Desperate diseases do
 indeed authorise the use of desperate re-
 medies: and crimes of flagitious enormity
 will justify the application of strong cen-
 sure. But in general, mankind are neither
 so profligate as to deserve, nor so calm as to
 endure¹⁰⁴, nor so insensible as to require the
 violent language of intemperate invective.
 We act wrong and commit sin, more

¹⁰³ See ERASMI Oper. V. 5. p. 100. Ed. Fol. 1704.

¹⁰⁴ Vix reperias quenquam tam placidæ mentis, ut ob-
 jurgationem patienter ferat. ERASMI Op. V. 5. 1068.

through want of attention than want of DISC.
knowledge. Attention will then most ef-
fectually be secured, when conscience can
be moved. Asperity has less power to af-
fect our conscience, than gentle and kind
persuasion. The thunders of enthusiasm
may astonish our ears: but it is the "still,
"small voice"¹⁰⁵ of soberness and modera-
tion that will penetrate most deeply into the
recesses of the heart.

Of Christian CHARITY no man has
formed so complete an idea, or given so
perfect a description¹⁰⁶, as St. Paul. He
confines it not to mere acts of liberality,
which relieve the necessitous; but extends
it to that disposition which in all cases will
shew compassion and concern for our fellow-
creatures. Hence these exhortations to
mutual forbearance, and to lenient treat-
ment of others who may have fallen into
misconduct: "We that are strong ought
"to bear the infirmities of the weak, and
"not to please ourselves"¹⁰⁷. "Brethren,

¹⁰⁵ 1 Kings, xix. 12.

¹⁰⁶ 1 Cor. xiii. 4.

¹⁰⁷ Rom. xiv. 1.

" if

DISC. " if a man be overtaken in a fault, ye which
 X. " are spiritual restore such an one in the
 " spirit of meekness, considering lest thou
 " also be tempted ¹⁰⁸." And in his Epistle
 to the Thessalonians, when he directs them
 to admit not into their religious assemblies,
 any person who continued obstinate in re-
 fusing to observe his salutary admonitions,
 he enjoins this exclusion for the sake of the
 delinquent : not that he should be given up
 as lost and abandoned ; but " that he may
 " be ashamed ¹⁰⁹." And even during the
 period of his exclusion, they were not to
 " count him as an enemy, but admonish
 " him as a friend ;" and all this, with the
 compassionate and merciful view of bring-
 ing him to a sense of his duty ¹¹⁰. Consist-
 ently with these his instructions to others, he
 interests himself even for a fugitive slave ¹¹¹;
 and

¹⁰⁸ Gal. vi. 1.

¹⁰⁹ 2 Thess. iii. 14.

¹¹⁰ On these three texts, see " *Ratio Veræ Theologiæ*"
 p. 100. V. 5. of Erasmus, who concludes his Remarks
 with this memorable sentence : " *Lenitas hæc orbem no-*
vavit, quod nulla unquam severitas potuisset, p. 100. B.

¹¹¹ " *Operæ pretium est (says WIRSIUS) hoc exemplo*
" discere, ad quàm minuta se demiserit, modò charitas
" exigeret, Apostolica sublimitas." Meletem, p. 197.

and with great benignity engages to repay DISC.
X.
Philemon whatever he might have lost through the fault of Onesimus. Forgetful of all the injuries he had suffered from his countrymen, in terms that express the strongest emotion ¹¹² of heart he bewails the obstinacy of the Jews in rejecting the Gospel. With the affectionate appellations ¹¹³ of brethren and children, he addresses his Christian converts; and deemed it an act of mercy shewn unto himself, that God had restored Epaphroditus from a dangerous sickness to perfect health ¹¹⁴. Neither words,

See CHRYSOSTOM, Disc. XLI. p. 588. D. vol. vii. ed. Paris, 1616. and "Horæ Paulinæ," Epistle to Philemon.

¹¹² Rom. ix. 3. The learned reader may consult WOLFIUS in his "Curæ Philologicæ" on this passage, and WITSIUS in his "Miscellanea Sacra," Exercit. 2. for a great variety of explanations given to St. Paul's words.

Excommunication from the Christian church seems to have been meant by the Apostle.

¹¹³ 1 Cor. iv. 14, 15. and xv. 58. "Mirificis quibusdam ac plus quam maternis blandimentis auditores allicit." GLASSIUS, L. i. Tr. 4. f. 4. See "Horæ Paulinæ" on Second Epistle to Corinthians, p. 126. N. 5.

¹¹⁴ Phil. ii. 27.

DISC. ^{X.} nor substance, nor life itself would he have spared, if thereby he could have contributed to the advantage of those whose salvation he was anxious to promote¹¹⁵.

Nor in justice to their gratitude must it here be omitted, that many of the converts regarded St. Paul with reciprocal affection. When he had finished his last and pathetic discourse to those Ephesians whom he called to Miletus, "they all wept sore, and fell on Paul's neck, and kissed him; sorrowing most of all for the words which he spake, that they should see his face no more¹¹⁶." His friends at Cæsarea, foreseeing what would befall him, were agitated with grief to a degree so excessive, that the Apostle found it necessary thus to restrain them; "what mean ye to weep, and to break my heart¹¹⁷?" To the cordiality with which the Galatians received him, he bears this testimony; "if it had been possible, ye would have plucked out your

¹¹⁵ Οὐδεν ὡκνεί δαπανᾶν ὑπὲρ τῶν σωζομένων, ἢ ἔνματα, ἢ χρήματα, ἢ σῶμα. CHRYSOSTOM, vol. vii. p. 589. A.

¹¹⁶ Acts, xx. 37, 38.

¹¹⁷ Ibid. xxi. 13.

" own

“ own eyes, and have given them to me¹¹⁸.” DISC.
He expresses great anxiety to see Timothy X.
again; for he could not forget the tears
which that convert shed at their last separation¹¹⁹.”

To all of us is not given either ability or opportunity for the exercise of charity in the greatest of its works, the work of reclaiming the wicked from the errors of their ways, and of prevailing on them to receive and obey the Gospel. But through the grace of God assisting our minds in the task of self-government, each of us may have the power of forming his temper to habitual kindness, and of shewing a charitable inclination by wishing and endeavouring to consult the happiness of others so far as circumstances will allow.

To the Ministers of the Gospel are continually presented occasions for fulfilling the duties of charity, in all its branches. Of them, not only in proof of their own conviction, but also through tender regard for the faith and morals of those whom they are

¹¹⁸ Gal. iv. 15.

¹¹⁹ 2 Tim. i. 4.

DISC.
X.

bound to teach ; of them it is required by their own practice to encourage others in thinking and living rightly. Of them it is expected to inculcate revealed truths, to enforce proper duties, to instruct the ignorant, comfort the afflicted, and pay those marks of humane attention, which, though small in themselves, do nevertheless in their consequences tend to conciliate and gratify all who receive them. If in imitation of St. Paul's charity, the Ministers of the Gospel thus act, (and thus throughout this kingdom the Ministers of ALL DESCRIPTIONS in general do act,) they must appear, to every person of but common reflection, most highly beneficial to the community, and abundantly meriting that esteem in which they are usually and deservedly holden by the sensible and sober part of those with whom they are connected.

As the final consummation of St. Paul's character, and as the ornament which throws the brightest lustre over his other admirable qualities, let his SANCTITY be remarked: a Sanctity, which consisted not of ascetic severities,

severities, ill calculated for human nature DISC.
X.
and for our condition in this world; but
which was shewn by abstaining from all
things either apparently ¹²⁰ or really evil;
and by following in all cases what his judgment apprehended would be most consonant with the will of God, and most deserving the approbation of good men.

Culpable though he had been for the excessive hatred with which, through blind prejudice and mistaken zeal, he had persecuted Christianity, yet in the purity of his manners and holiness of his life, he was without reproach. Confident that no imputation of vice or impiety could be brought against him, with all that firmness which conscious innocence and upright intention usually inspire, he appeals alike to enemies and friends for the rectitude of his actions as a man of virtue, and as a sincere worshipper of God. Hence before the Jews, who would have exulted in an opportunity of charging him with any dissolute, immoral, or unholy practices, he fears not to

¹²⁰ 1 Theff. v. 22. 1 Cor. ix. 27. 1 Theff ii. 10.

DISC. make these assertions: "Men and brethren,
 X. " I have lived in all good conscience before
 " God until this day¹²¹." " Herein do I
 " exercise myself, to have always a con-
 " science void of offence toward God and
 " toward man¹²²." " If I be an offender,
 " or have done any thing worthy of death,
 " I refuse not to die¹²³." " My manner
 " of life from my youth, which was at the
 " first among my own nation at Jerusalem,
 " know all the Jews¹²⁴." Even malice it-
 self could not accuse him of any crime, that
 could tend to invalidate the truth and
 weaken the force of this vindication.

Amidst all his afflictions and all his dan-
 gers he fortifies himself with reflecting on
 the pure principles and unshaken fidelity
 which had actuated his mind during his
 intercourse with the Gentiles. " Our re-
 " joicing is this; the testimony of our
 " conscience; that in simplicity and godly
 " sincerity, not with fleshly wisdom, but
 " by the grace of God, we have had our

¹²¹ Acts, xxiii. 1.

¹²³ Acts, xxv. 11.

¹²² Acts, xxiv. 16.

¹²⁴ Acts, xxvi. 4.

“ conversation in the world, and more DISC.
“ abundantly towards you ¹²³.” “ Ye are ^{X.}
“ witnesſes, and God alſo, how holily, and
“ juſtly, and unblameably we behaved our-
“ ſelves among you that believe ¹²⁶.”

By this part of his reputation, which ſtands unimpeached, to individuals the Apoſtle demonſtrates the value of a good name for moral worth and habitual piety: and to all Chriſtians in general he furniſhes a ſtrong argument in confirmation of their faith. For they think it utterly irreconcilable with all probability, and abſolutely repugnant to credibility, that a man of ſuch acknowledged probity, and zeal for God’s honour, ſhould ſanction any cauſe, not founded in truth, with his moſt ſerious and ſolemn attestation; ſhould ſuſtain for it all the horrors of perſecution, and finally endure death itſelf. On the teſtimony of ſuch a witneſs, we are warranted by every rule of evidence, and juſtified by every principle

¹²³ 2 Cor. i. 12.

¹²⁶ 1 Theſſ. i. 10. See Lord LYTTLETON “ on the
“ Conversion of St. Paul,” vol. ii. p. 24. ed. 1776.

DISC. of sound reason, in pronouncing the doctrines of Christianity true: and may we imitate St Paul in receiving and observing those doctrines with all the attention and reverence they claim !

X.

Thus then hath been effected the design of this Discourse, which was to illustrate some of the excellences in St. Paul's character, and to intimate the manner in which we might resemble them. It remains only that we should be careful to follow¹²⁷ the example of this Apostle, in the virtues we have been contemplating. Like him, let us humble ourselves before God upon every recollection of our past sins, and never reflect on them but with self-condemnation. Like him, let us be generous in renouncing all immoderate desires of more wealth than is necessary ; let us be firm in maintaining our Christian Faith ; resolute in opposing our sensual appetites ; zealous in works of industry and public advantage. Like him, let us be

¹²⁷ ὑμᾶς παρακαλῶ, μὴ θαυμάζειν μόνον, ἀλλὰ καὶ μιμεῖσθαι τὸ ἀρχιτῦπον τούτου τῆς ἀρετῆς. CHRYSOSTOM, v. vii. p. 584. C.

circum-

circumspect in all our transactions; like him, benevolent to the race of mankind. DISC.
X.

If the Humility, the Magnanimity, the Zeal, the Prudence, and the Charity of St. Paul, we can happily imitate; to the esteem of men, who themselves deserve praise, let us recommend these and all our other attainments, by exhibiting the most unequivocal proof and the most infallible indication that we are influenced in our words and actions by the purest principles. For this end, let us avoid all things which are accounted vicious; and not resting satisfied with the mere semblance of virtue, let us practise all things which in their own nature are intrinsically good: remembering always, that without such holiness, as is requisite to form religious and moral excellence, “no man shall see the Lord¹²⁸,” for unto such holiness it is that “God hath called us¹²⁹.”

¹²⁸ Heb. xii. 14.

¹²⁹ 1 Theff. iv. 7.

DISCOURSE XI.

The BLESSINGS of ENGLISHMEN are
POSSESSIONS to be defended.

NEHEMIAH, iv. 14.

*Remember the Lord, which is great and
terrible; and fight for your brethren; your
sons, and your daughters; your wives and
your houses¹.*

DISC. ^{XI.} SUCH was the exhortation of an admirable governor², distinguished alike for his piety and public virtue. The efforts of

¹ This Discourse was preached before the Corps of HAMPSHIRE FAWLEY VOLUNTEERS.

² See the character of NEHEMIAH delineated by Dr. JORTIN in the First Volume of his Sermons, p. 105. Sermon VI. ed. 1771.

his

his countrymen to rebuild their city were ^{DISC.}
impeded by apprehensions of danger from ^{X.}
combined enemies; but he encourages his
people to persevere in their work, by re-
calling to their minds the attributes of God,
and by setting before them the dearest ob-
jects of their warmest affections.

At a season, which, in maintenance of
our religious and civil blessings, demands
the utmost exertion of our several abilities,
and which calls forth the spirit and activity,
the honour and patriotism, of You the gene-
rous Corps in this place assembled; at such
a season we cannot have for our serious re-
flection any subject more proper, than if we
follow the general sentiments of this scrip-
tural admonition; and deeply imprint on
our memories the conceptions we form of
the Supreme Being, and the comforts we
derive from our social condition. The re-
marks therefore now to be offered will be
such as may apply themselves to the double
capacity in which we all stand, as rational
agents created by God, and as members
united in the same community.

When

DISC. XI. When we look to the heavens above, the earth beneath, and the mass of waters which encompass the globe, we are struck with astonishment at the variety and grandeur which these several parts of the universe exhibit; and we are filled with admiration at the order and harmony in which they are preserved. Hence we are convinced, beyond possibility of doubt, that they must have been created, and are still sustained, by the power and wisdom of some invisible mind; that mind, which we attribute to God!

When we look upon ourselves, and consider the faculties with which we are endued; when we reflect on the manner in which we are formed to derive sustenance and convenience from the different works of creation; from the light and showers of heaven; from the fertility of the earth; from the inhabitants of the waters; from the fowls of the air; from the beasts of the field; from almost every object, animate or inanimate, which can present itself to the sight of man; when we reflect on these blessings,

blessings, we are persuaded that the Creator, DISC.
 who made man capable of enjoying so many ^{XI.} }
 advantages, to an extent not experienced
 by any other living creature upon the face
 of the globe; and who furnished in all his
 works such means of enjoyment to man-
 kind; must be a God of unbounded good-
 ness and benevolence to the human race.

That he, who receives a favour, should
 express his thankfulness for it, is the com-
 mon principle of gratitude. The best and
 wisest men of all ages and countries have
 acknowledged the truth of this principle,
 and have been moved by it to shew forth
 their thankfulness to God by some form of
 religious worship.

We have in our hands the doctrines of an
 Instructor, who with consummate wisdom
 hath taught us the proper form in which
 religious worship is to be exercised. God
 is a Spirit, and therefore is to be worshipped
 in spirit and in truth. The heart and un-
 derstanding are to conceive sentiments of
 gratitude, and the tongue is to utter with
 sincerity such terms of adoration as are fit
 to

DISC. to be expressed by rational and devout
 {^{XI.} beings, who unfeignedly would thank and
 praise their greatest benefactor. After this
 manner it was the choice of our ancestors,
 it is our own choice, to worship God.

It is no small recommendation of the religious precepts delivered by this Divine Instructor, that with the love of God he intimately connects regard for man. He makes it a duty inseparable from true piety, that man should exercise benevolence towards man. Hence he ordains, that we should honour our natural and civil parents; should check the very first emotions of anger, which, if indulged, might lead to acts of violence; should abstain from gross vices, which defile wedlock; and reject every thought of irregular appetite; should injure no man in his property; should defame no man; should take away neither his character nor his happiness, nor his life, by falsehood; should conceive no secret discontent, nor lurking envy, at another's prosperity; should think and do nothing to another, which we ourselves should dislike, if others
 did

did the same to us. These are rules so con- DIS C.
sistent with all the conclusions of right rea- XI.
son, and so formed to preserve the order,
the persons, the virtue, the possessions, the
good name, and the friendly intercourse of
mankind, that the system of Christianity
which inculcates these rules, our ancestors
chose to embrace; and we, of our own
choice, continue to hold fast a system of
moral duties so excellent, because so useful
and beneficial to human nature.

As we live in society, we all of us stand
in some relative situation. We are either
parents or masters, or friends, on the one
hand; or we are children, or servants, or
connected by ties of consanguinity and af-
fection on the other. From the discharge
of those duties, which on each are incum-
bent, according to the particular situation in
which he is placed, arises a bond of union
which nothing separates but the hour of
death. That continual interchange of be-
nign looks, of complacent words, of studious
attention, of kind offices, of unremitting so-
licitude, which subsists between the several
members

DISC. members of a family, endears each to the
XI. other with love indissoluble: and, in proportion as the same means of acquiring esteem are extended beyond our families, degrees of sincere regard and inviolable attachment are the usual returns. These are called the tender charities of life; charities of a nature so amiable in themselves, and of force so powerful, in coming home to the bosom of every person well-disposed, that from them flow the sweetest comforts of human life.

The property which we possess hath either been delivered down to us from our forefathers, who acquired it by meritorious services and active exertions, or it hath been gained by ourselves, as a compensation of our industry, and a reward for the useful application of our talents. Whether our property be much or little, and whether it comes to us by inheritance, or by our own labour, that which every person has lawfully gotten, is equally his own, and ought to be deemed equally sacred. And happily for persons of every description, and of every

every order in our own Country, this is the DISC.
undisputed maxim of our law. He that ^{XI.} hath his smaller dwelling, his more scanty supply of furniture, his more spare provisions, his more contracted spot of land; that man is equally to be protected in his allotment as the man who is more wealthy. To this principle every just man readily agrees; and for this reason, viz. because the dwelling, the furniture, the provisions, the land of the poorer man, are his own; and, being his own, cannot without injustice be taken from him. The reasoning is right, as the principle is right; and all honest minds acknowledge it to be so, and are anxious to have it observed in universal practice.

But it is here necessary to remark, that there are persons who are so mistaken as to confine this principle and reasoning to their own Order only; whereas in common sense, and common honesty, they are bound, indispensably bound, to extend the same principle and reasoning to men of all Orders, all ranks, and all descriptions. If the poorer

DISC. person is to be protected in his property,
XI. because it is his own, the richer person is
also to be protected for the same reason. If it is unlawful and unjust for the richer man to injure the property of the poorer, it must be equally unlawful and unjust for the poorer man to injure the property of the more rich. For, to both alike, his property is his own; and, being his own, to both alike it should be secured as sacred. This is but common honesty.

It might, moreover, not be improper to remind the same persons, that not only considerations of common honesty, but many reasons also of prudence and self-interest, should induce the poorer to defend the rich. The rich find employment for the poor, in works of art, in pursuits of commerce, in labours of industry. The consequence of this employment is, that the poorer man gains money with which to purchase necessaries, and sees necessaries ready for him to purchase; whereas, if the rich were injured in their property, there would, first, be an end of employment for the poor; then would follow

follow universal beggary ; and the effect of DISC.
general idleness, and general distress, must XI.
be a want of supply in articles necessary for
food and raiment.

Let the same persons also not forget, that the rich are the patrons who liberally contribute to the encouragement of all institutions useful to the public, and who charitably support the numberless buildings where provision is prepared for the needy, and relief for the sick. But if the rich were injured in their property, all the supplies that are given to those in want ; all the supplies that maintain houses in which the young and the aged find sustenance ; all the supplies that procure the comforts and remedies, the skill and attention bestowed on the infirm in hospitals ; all these advantages, which the poorer Order now derive from the more wealthy, would at once perish. It is, then, not only for the sake of doing right, but it is most essentially and most deeply for their own interest, that the poorer sort should be anxious to defend the rich, as the rich are zealous to protect them.

B b 2

We

DISC.
XI.

~~~~~ We have among us different ranks in society. No society of large extent can peaceably exist without due subordination. Subordination requires, as the term implies, distinctions of place and of authority. Those distinctions must be multiplied in proportion to the number of members who compose a society, or the subordination will not be duly preserved. The persons appointed to such distinctions, are either men who by right of inheritance claim privileges derived from their ancestors; or men possessed of that property which, in the nature of things, must and will have weight in society; or men, who for services bestowed on the public, either by martial enterprize, or legal labours, or ingenious talents, or political superintendence, are entitled to expect an honourable return from the people to whom they have devoted their lives and abilities. To the persons who fill appointments of distinction, we affix certain titles, which, by long usage, are known to imply comparative superiority in the gradations of society. What those titles should be, is matter

matter only of local custom and national expediency. If they do but convey those ideas of distinction which, according to our commonly received notions, they are intended and are allowed to convey, it can be of no consequence what the terms and appellations in themselves are; and all that has been said against such terms and appellations, is but frivolous disputing about words. The substance is what every prudent man considers. The substance implied by titles is distinction, and the design of distinction is to promote order, without which, society cannot be preserved.

We have in this Country laws the most equitable and the most humane. We may challenge the world to shew us a people, among whom justice to high and low, to rich and poor, is without distinction more impartially administered; where property, freedom, and life, are more firmly insured to every individual; or where punishments for violation of law are more mildly adjudged, and compassionately executed.



DISC.

XI,

We have, for the preservation of all other blessings, and for the general support of public good, a glorious Constitution; a Constitution so formed as that popular ardour, deliberate judgment, and speedy execution, are at once combined in it. If from our Constitution were taken away either the active principles of the Commons, or the more sedate consideration of the Lords, or the prompt dispatch of the Crown; if there were taken away the vigour of one body, the moderate check resulting from the other, and the prescribed power of stopping the intemperate endeavours either of faction or of ambition, a power residing, though under due limitation, in a third part; if either of these component branches were taken away, our Constitution would lose that degree of perfection, which not only in speculation might be conceived, but which in practice and experience (the only true test of excellence) is actually found to exist in it.

Thus, then, for your consideration, have been briefly enumerated the circumstances which

which contribute to the happiness of us all, DISC.  
as men and as Englishmen! Let me now XI.  
place them in a point of view which may  
particularly engage your attention.

Be it then remembered, that the religion after which we worship God is our possession<sup>3</sup>. The gospel, which teaches us such excellent precepts, is our possession. Our families, of whatever members they may consist, are our possessions. The comforts derived from them are our possessions. Our food, our raiment, our houses, our lands, our property of all kinds, are our possessions. The arrangement of ranks, which prevails among us, is our possession. Our laws, our Constitution, and the Country we inhabit, are our possessions. All these things are either by choice, or connection, or inheritance, or industry, or appointment,

<sup>3</sup> Religion, as a matter of possession, may be considered in the nature of a civil right; and in this point of view, like all other civil rights, in the possession of which we are not to be disturbed, may be among the objects certainly of a *defensive*, though not of an *offensive*, war.

See Bp. HOOPER's Seventh Sermon, p. 672. fol. edit.

DISC. or birth, our possessions, our just and law-  
XI. ful possessions.

What power upon earth, then, can claim to itself the right to dispossess us of these precious, these inestimable blessings? None. Our own they are; and, by the favour of God on all who take arms in defence of every thing that can make life desirable, our own they will continue to be!

Yet, in these, and all our possessions, we are more than threatened by enemies who have already insulted our coasts: enemies, who, to plunder property, confound all ranks, abolish our laws, trample on our religion, and subvert our Constitution; enemies, who, first to desolate, and then subjugate our Nation as a province dependent on their own government, would bring into the bosom of this Country all the horrors of war. The ruinous degradation of Britain is the object they most earnestly desire to accomplish. If then they persist in their endeavours to effect our overthrow, we can have no other choice, than either with cowardly and wicked submission to  
surrender

surrender our possessions, or to be in readiness for the protection of our religious and civil blessings. That they will *not* persist in their enormous project of havoc and conquest, we cannot foresee: in prudence, therefore, the latter alternative is the better part. And of alacrity in making preparations necessary at this important crisis, you have given an example which merits the applause and gratitude of your Country.

Nor in this instance only have you shewn yourselves a pattern worthy of imitation. By this your attendance on divine service at an early period of your military operations, with sound judgment and manly piety, (I repeat the words,) with sound judgment and manly piety, you teach us all to direct our attention, and raise our minds unto God, as the Almighty Being who alone can determine the event of battle. To him then may we all lift up our hearts, and encourage a disposition both in ourselves and others, first to obey his precepts, and then to rely on his support.

DISC.  
 XI.

We of this nation have singular cause for reliance on the goodness and aid of Divine Providence. Let us “consider what great “things God has done for us<sup>4</sup>,” what deliverances he hath wrought for this Country. In former ages, a Spanish armament was sent against our forefathers, prepared with every instrument of torture which the ingenious cruelty of bitter persecution could in those days invent: Divine Providence dispersed this armament, and brought the counsels of its authors to nought. It is within the remembrance<sup>5</sup> of many here present, that the united fleets of France and Spain approached our coasts<sup>6</sup>: pestilential sickness disabled and destroyed their force. But why recur we to years elapsed? Only some few weeks are yet gone, since, at God’s word, the wind and storm, fulfilling his commands, dispelled a host of enemies from a neighbouring kingdom<sup>7</sup>; a kingdom

<sup>4</sup> 1 Sam. xii. 24.

<sup>5</sup> Towards the end of the last war.

<sup>6</sup> In the month of August 1779.

<sup>7</sup> IRELAND.

with



with the safety of which are inseparably DISC.  
XI. connected our own prosperity, our own glory, our own independence! Still nearer to us is another event, in its season providential, in its consequences momentous; the signal victory which, by the blessing of God, our gallant navy<sup>8</sup> gained over an enemy<sup>9</sup> perfidious and dishonourable; an enemy that was not satisfied with forfeiting alliance, but which, without any plea of adequate provocation, is actively assisting an oppressive nation<sup>10</sup>, that grasps at dominion over the whole of Europe.

Thanks be to God! who thus defeated the hostile designs of our menacing adversaries. May his powerful aid continue to support all those who stand forth to be our protectors! In this prayer let every heart, and every tongue, devoutly accord!

And now, having renewed our sense of veneration towards that gracious Being who is the first author and original giver of the manifold blessings we enjoy; and having

<sup>8</sup> Under the command of Sir JOHN JERVIS.

<sup>9</sup> The Spaniards.

<sup>10</sup> The French.

impressed

DISC.

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impressed

DISC. impressed on our minds the inestimable value of those objects, which natural affection, ties of friendship, rational prudence, love of freedom, British character, excite us to guard; let us go hence; YOU, to fulfil the scriptural exhortation, perhaps literally; and we, to observe it, each according to his respective ability, in its wider meaning. You, with your arms, will be zealous to encounter the greater peril, and thus heighten the esteem with which you are now regarded: we, with any services for which we are qualified, will be no less zealous to co-operate with your endeavours, and to express our sentiments of obligation to you. You by military, and we by civil duties, will all conduce with heart and hand to preserve our religion, our families, our property, our order, our laws, our Constitution, our Country; to preserve these blessings, which are by right our indefeasible possessions: and in the spirit and language of him, who bade the Jews “remember the Lord, and fight for their brethren, their sons, their daughters, their wives, and their houses,” let each

each of us conceive this supplication: "Think DISC.  
" upon me, my God, for good, according XI.  
" to all that I have done for this people ":"  
nor for this people only, but for others also,  
who, though locally distant, are yet, by at-  
tachment and affection, so united with us,  
that as alike we acknowledge the same sove-  
reign, so alike we have but one and the  
same cause, in struggling to keep ourselves  
unconquered by any foreign enemies, and  
independent of any foreign dominion. That  
our mutual efforts, in a contest so great and  
interesting, may, through Divine protection,  
avert the danger now impending, God of  
his mercy grant !

<sup>11</sup> Nehem. v. 19.



## DISCOURSE XII.

On PROPITIATION, Jewish and Christian.

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ECCLESIASTICUS, v. 5.

*Concerning Propitiation, be not without fear  
to add sin unto sin.*

DISC.  
XII.

**B**Y the Divine ordinance contained in the Mosaic law, the Jews were commanded to make atonement for their sins by the offering of sacrifices<sup>1</sup>. In whatever point of view we consider this institution; whether as the revival of a custom which had in earlier ages prevailed among the worshippers of the true God; or as an appointment altogether new, and then first established when

<sup>1</sup> See Levit. c. iv. and c. xvi.

the

the Jews were delivered from Egyptian bondage; in either case there will arise this question: As the act of sacrificing has no intrinsic efficacy to renew the moral innocence of a moral transgressor, how could that act avail to the recovery of God's favour? The act taken simply, separately, and without any reference to other considerations, could not avail in the smallest degree to such an effect. Something more than is requisite than the act itself; and that is, the principle on which the act is performed. Annex to the act some moral principle, and then as God may forgive sin on any terms, which to himself seem proper, so He may accept sacrifice as conducive to pardon, for the sake of the principle with which that sacrifice is offered. And thus, though the bare act be of itself inefficacious, yet, when proceeding from some moral principle, it may be instrumental to the regaining of Divine favour.

Let us enquire then, what principles the laws of God demanded of every man living under the Jewish dispensation. On one occasion

DISC. occasion it is said, "If ye will *obey* my  
 XII. "voice indeed, and *keep* my covenant;  
 "then ye shall be a peculiar treasure unto  
 "me, above all people<sup>2</sup>." On another,  
 with great energy it is asked of the Jews,  
 "And now, Israel, what doth the Lord  
 "thy God require of thee, but to *fear* the  
 "Lord thy God, to *walk in all his ways*,  
 "and to *love* him, and to *serve* the Lord  
 "thy God with *all thy heart* and with *all*  
 "*thy soul*<sup>3</sup>?" Whence it appears, that obe-  
 dience, fear, and love were inculcated as  
 the requisites for Divine favour; moral  
 principles resulting from mental dispositions:  
 and if any Jew would offer to God an ac-  
 ceptable sacrifice, he must do it under im-  
 pressions of obedience to God's commands,  
 and with affections of fear and love towards  
 God; affections not merely verbal and pre-  
 tended, but actually felt and unfeignedly  
 experienced. Now although these impres-  
 sions and affections of the mind could not  
 possibly make innocent him that had been  
 morally guilty, yet to a God of mercy, to a

<sup>2</sup> Exod. xix. 5.<sup>3</sup> Deut. x. 12.

Father of compassion, they are motives for DISC.  
receiving a transgressor into favour, upon <sup>XII.</sup>  
his compliance with a positive rite ordained  
as a test of his obedience. So that, although  
the rite in itself had been insignificant, yet  
when performed because God ordained it  
should be performed, and when accompanied  
with those inward dispositions which a moral  
Governor requires from a moral agent,  
in consideration of the principles which occasioned  
the act of offering, the act itself  
would become available to pardon.

And this reasoning is confirmed by other  
parts of Scripture, which shew that sacrifice,  
*without right moral and religious principles,*  
can have *no effect* towards the obtaining of  
pardon. “ To what purpose is the multi-  
“ tude of your sacrifices unto me? saith  
“ the Lord—I will hide mine eyes from  
“ you; yea when ye make many prayers,  
“ I will not hear: your hands are full of  
“ blood. Wash ye, make ye clean, put  
“ away the evil of your doings from before  
“ mine eyes; cease to do evil, learn to do  
“ well, seek judgment, relieve the op-  
VOL. II. C c “ pressed,

DISC. "pressed, judge the fatherless, plead for  
 XII. "the widow<sup>4</sup>." The purport of this re-  
 proof was to convince the Jewish rulers, that although the offering of sacrifice was by Divine appointment, and therefore not to be neglected by them, yet that God, who is spiritual, could not deem acceptable oblations merely carnal and external; but required of them the spiritual and rational service of their hearts and lives, manifested by observance of his moral laws. Such spiritual and rational service they paid Him not; their ritual ceremonies and sacrifice of animals were therefore holden in abomination, as being the offerings of mere hypocrisy.

Thus then it appears, that although it pleased God to ordain sacrifice as the expiation of sin, yet He did not so ordain it as that in *all* cases it should be thus available. Much was to be done by the transgressor: he was to humble himself before God with a sense of his iniquity and under the influ-

<sup>4</sup> Isaiah, i. 11, 15, 16, 17.—See also Psalm l. 9—14.  
 1 Sam. xv. 22. Amos, v. 21—24.



ence of moral and religious principles; without which sense and influence, the mere act of sacrificing was but criminal mockery in the sight of God most holy!

DISC.  
XII.

And now arises a second question: With what view could the offering of sacrifice be appointed as the ritual condition of obtaining pardon?

The Mosaic law was "the shadow of good things to come"; and all its institutions were figurative representations, or "patterns" of a better covenant that was to succeed the Jewish dispensation. That covenant can be no other than the Christian; and under the Christian covenant there is no other sacrifice than that of Christ. "By his own blood He entered in once into the Holy Place, having obtained eternal redemption for us.—Once in the end of the world hath He appeared to put away sin by the sacrifice of himself.—Christ was once offered to bear the sins of

<sup>5</sup> Heb. x. 1.

<sup>6</sup> Heb. viii. 5—8.

<sup>7</sup> See "Sermon VIII. p. 336, &c. of the Bampton Lectures," preached by Dr. White, ed. 1st.

DISC. "many."—"We are sanctified through  
 XII. "the offering of the body of Jesus Christ  
 "once for all, (who,) after He had offered  
 "one sacrifice for sins, for ever sat down  
 "at the right hand of God<sup>3</sup>." If then the  
 other parts of the Jewish œconomy were  
 but indications of the Christian, sacrifice  
 under the Law must have prefigured sacri-  
 fice under the Gospel; and so the sacrifice  
 which was offered for expiation of sin under  
 the law of Moses, had a foresight<sup>9</sup> to the  
 offering of Christ, who is our atoning sa-  
 crifice, and who in the language of Reve-  
 lation is styled emphatically "The Lamb  
 "slain from the foundation of the world<sup>10</sup>."

<sup>3</sup> Heb. ix. 12. 26—28. and x. 10—12.

<sup>9</sup> The prohibition against eating blood, given to Noah in Gen. ix. 4. had a view to the Atonement, which was to be made by the blood of Christ; and this prohibition is renewed in the Levitical law, on the same principle; "I have given it you (i. e. the blood) upon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." Lev. xvii. 11.

See "Sacred and Profane History of the World connected," by Dr. Shuckford, vol. i. b. 2. p. 93. ed. 1743.

<sup>10</sup> Rev. xiii. 8. See also St. Pet. 1 Ep. i. 19, 20.

Thus

Thus the death of Christ, though last in time, was first in effect; though exhibited to the world in the latter age, yet in the contemplation of God it had to all purposes of satisfying the immutable laws of Eternal Justice been powerful towards the placing of mankind in a capacity to recover Divine favour, even from the beginning of the world.

DISC.  
XII.

There is then between the Jewish and Christian dispensation the closest affinity; and whatsoever moral and religious principles were requisite under the one, must be requisite under the other; indeed much more requisite; because Christianity, being the completion of the Jewish œconomy, should therefore be altogether perfect. And in fact we find that our Saviour demands of his disciples a higher degree of virtue and piety than was prescribed to the Jews. As He came to abolish the burdensome parts of ritual service, He enjoined on Christians more exact attention to spiritual duties. The moral precepts therefore of the Law he explained to such an extent of perfection,

**DISC.** as the Jews had not conceived them capable  
**XII.** of admitting: for a variety of ceremonious  
ordinances he substituted only two very  
simple, though very significant rites: and  
the general tendency of his instructions is,  
that our hearts, thoughts, desires, and ac-  
tions should all be devoted to the service of  
God, the benefit of mankind, and the work  
of our own salvation. Under such a dispensa-  
tion, the very essence of which is spiritual  
improvement, no act of outward worship,  
no kind of external oblation, can from a  
Christian be acceptable to God, unless it be  
accompanied with those inward qualities  
which the Gospel requires; namely, a dis-  
position to act with obedience, fear, and  
love towards God, and with integrity to-  
wards man, which are duties of eternal  
obligation, and which the Mosaic Law en-  
forces; with the additional principles of  
faith in Christ as the Son of God, and a  
sense of obligation to admit and observe his  
doctrines; principles which himself hath  
demanded of all his disciples, and which  
are therefore indispensably requisite in  
every

every one that seriously hopes for redemption. DISC.  
XII.

It is indeed said by our Lord himself, that he came "to give his life a ransom for many"; that "his blood is shed for many, for the remission of sins"; that "God sent not his Son into the world, to condemn the world; but that the world through him might be saved". But these, like many other expressions in Scripture, which when detached from the whole body appear unqualified positions, must be compared with other passages, and restricted to such an acceptation as the uniform language of the Gospel will fairly authorise. In other parts then we meet with these declarations; "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doth the will of my Father which is in Heaven". "The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the Gospel". Our Lord applies the

<sup>11</sup> St. Matt. xx. 28.

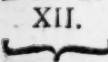
<sup>12</sup> St. Matt. xxvi. 28.

<sup>13</sup> St. John, iii. 17.

<sup>14</sup> St. Matt. vii. 21.

<sup>15</sup> St. Mark, i. 15.



DISC. words of Isaiah as a reproof to misinterpre-  
 XII.  ters of the Mosaic Law; " This people  
 " draweth nigh unto me with their mouth,  
 " and honoureth me with their lips; but  
 " their heart is far from me <sup>16</sup>." And he  
 upbraideth the Pharisees for the ostentatious  
 punctuality with which they observed mi-  
 nute ceremonies, while at the same time  
 they " omitted the weightier matters of the  
 " law, judgment, mercy, and faith <sup>17</sup>," i. e.  
 just dealing, charitable behaviour, and such  
 faith as could work in their souls sincere  
 desires of obedience to the will of God.  
 Now if these passages are viewed together;  
 if on the one hand we consider the declara-  
 tions of forgiveness, and on the other the  
 injunctions of moral and religious princi-  
 ples, and regard them as alike proceeding  
 from the same authority, it will be impossi-  
 ble for us to misconceive the purport of  
 Christ's Gospel: for the doctrine it esta-  
 blishes is briefly this; that Christ died in  
 order to obtain remission of sins to all those  
 who are sincerely penitent, and who wish

<sup>16</sup> Isaiah, xxix. 13.<sup>17</sup> St. Matt. xxiii. 23.

to be reformed ; but that no such remission DISC. XII. will be extended to those who do not repent, and have no wish to be reformed.

Let us apply these remarks to that solemn institution, which we call the Christian sacrifice, or sacrament of the Lord's supper. " The cup of blessing, which we bless, (says " St. Paul,) is it not the communion of the " blood of Christ? The bread, which we " break, is it not the communion of the " body of Christ?" In which expressions the Apostle means to say, that when the bread and wine are received by us as representations of Christ's body and blood, we partake of the benefits which Christ imparted to mankind by the sacrifice of his real body. But all indiscriminately, whether good or bad, virtuous or vicious, religious or irreligious, do not partake of those benefits by receiving bread and wine in remembrance of Christ's death : for, if by the sacrifice of his real body the benefits of pardon were extended only to those who would conscientiously endeavour to forsake

<sup>18</sup> 1 Cor. x. 16.

sin,

DISC.  
XII.

fin, then by the act which represents that sacrifice, the same benefits can be extended only to those who are influenced by the same principle. If Christ himself gave no promise, that Divine favour should be restored to those who obstinately persisted in sin, and would not return to God with repentance and faith; the rite, which is observed in remembrance of him, cannot convey to impenitent sinners any hope of pardon. It is evident that Christ disclaims as his servants, and <sup>19</sup>excepts from the covenant of mercy the hardened and unrepenting, whatever might be their profession: it is clear therefore that this institution ordained by him must be conceived as excluding, from all expectations of Divine favour, those persons who in their minds still intend to pursue their former sins, though they come to the Sacrament with the language of contrition. Thus, although it is said in general terms that Christ is “the propitiation for our sins<sup>20</sup>,” and “also for the sins of the whole world,” yet the

<sup>19</sup> St. Matt. vii. 23.

<sup>20</sup> 1 St. John, ii. 2.

words are not to be taken as a position applicable in all cases, and extending to all persons alike; but, according to the uniform sense of Scripture, they are to be understood as a declaration that Christ is the propitiation for the sins of those only, "who with hearty repentance and true faith turn unto God"<sup>21</sup>, and that to such, and such alone<sup>22</sup>, the consequences of Christ's death will be, that the sins they have forsaken will not be remembered to their condemnation, and that their future earnest endeavours to live virtuously and piously will, for Christ's sake, be accepted and rewarded by God. But on those, who will not forsake their sins, and will not upon good principles strive to amend their lives; upon such, the guilt of

DISC.  
XII.

<sup>21</sup> Communion Service.

<sup>22</sup> See Bp. SHERLOCK's Disc. X. p. 227. vol. ii. ed. 1764. "Though God has promised pardon to penitent sinners, yet his promise must be expounded so as to be consistent with his design in sending Christ into the world; and then it can never be extended to those who use the Gospel as a protection to wickedness, and sin because God has promised to be merciful."

sinful

**DISC.** sinful conduct will remain with all its malignity, and the consequences of moral transgression will overtake them in a future state, to avenge the daring contempt with which they have purposely violated, in this world, the righteous laws of God their Moral Governor.

XII.

If from what has been stated it appears evident, that where moral and religious principles are wanting in the person, who makes oblation of any kind, his oblation is nugatory; it will easily be discerned that the Son of Sirach spake with great wisdom and a right sense of the end for which all sacred ordinances are appointed, when he delivered this judicious and weighty precept; “Concerning propitiation, be not  
 “ without fear, to add sin unto sin: and  
 “ say not, his mercy is great, he will be  
 “ pacified for the multitude of my sins.  
 “ For mercy and wrath come from him,  
 “ and his indignation resteth upon sinners<sup>23</sup>;” i. e. in other words, “ Do not

<sup>23</sup> Ecclesiasticus, v. 5, 6.



“ so misconceive the design for which sa- DISC.  
“ crifices of propitiation were instituted, as <sup>XII.</sup>  
“ to imagine the offering of them will  
“ give you permission to sin: nor so mis-  
“ apply the mercy of God, as to make it an  
“ encouragement for accumulated wicked-  
“ ness. For, although he is indeed a God  
“ of mercy to those who love him and en-  
“ deavour to keep his commandments, yet  
“ He is also a God who will execute wrath  
“ on those who of determined purpose com-  
“ mit iniquity. Remember this, and fear  
“ to aggravate the guilt of one sin, by the  
“ addition of others in continued succe-  
“ sion.”

This exhortation may lead us to point out the fatal delusion by which those deceive themselves, who endeavour to satisfy their conscience with an imposing persuasion, that since God is merciful, and has appointed a holy rite expressive of a propitiation made for sinners, therefore they may persist in their vicious courses till their appetites are satiated, confident that pardon will at length be granted, if they do but take the Sacra-

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DISC. ment when the measure of their iniquity is  
XII. full as they could wish.

God is indeed merciful, and the very sinner who abuses his mercy doth nevertheless experience the effects of it, in that by God's Providence his life is prolonged, that he may have time for repentance. The life we are now passing is a state of trial, the only state of trial we are taught to expect. The duties required of us in this probation are so clearly made known to us, that in general cases of morality and religion it is impossible for any one, of common understanding, to mistake the line of conduct he ought to pursue. Every deviation from the proper line is an act of disobedience to God's law, and as such incurs the penalty due to transgression: when therefore we have so swerved from the path of rectitude, we must return to it again, if we would be finally happy. And return we must without delay: for the time given us, in which to shew by our actions whether we are really desirous of making amends for past misconduct, is altogether uncertain.

Many

Many are taken off in the midst of their DISC.  
XII.  
transgressions: as there remains to them no other state of trial, they are precluded from all possibility of returning to their duty; they die in their sins, and must inevitably endure the fatal consequences of wickedness. It is therefore an act of great mercy in God, when He prolongs to sinful man existence in this world; since He thereby affords opportunity for him to <sup>24</sup> recover from his faults, and to testify his repentance for past misconduct, by more exact conformity of his sentiments and actions to the Divine commands through the remaining period of his abode on earth. To such repentance is promised forgiveness of the misdeeds before committed in contradiction to our knowledge of duty: and thus God displays his mercy in two instances, by allowing sinners time <sup>25</sup> for recollection and amendment, and

<sup>24</sup> Οἱς δὲ ὑπ' ἀγνοίας τὴ καλὴ, μᾶλλον ἢ προαιρεσι τὴ αἰσχρὰ  
το ἁμαρτητικὸν εἶκος ἐγγεγοναι, δίδωσι μεταβαλεσθαι χρόνον.

Σκοπεῖ δὲ ἵσαι μεταβολὰς γεγονασιν εἰς ἡδὸς ἀνδρῶν καὶ βίον.

PLUT. Περὶ τῶν ὑπὸ τῇ Θεῷ βραδείως τιμωριζομένων.

<sup>25</sup> See Bp. SHERLOCK's Disc. VIII. p. 214. vol. iii.  
edit. 1764.

by



DISC. XII. by receiving them into such a degree of favour as to prevent their misery, upon conditions that bespeak in Him a compassionate and paternal love for his creature, Man!

But what could we think if one who hath been spared should argue with himself after this manner? "It is true I am practising many vices and committing many iniquities; but God is merciful; he will forgive me at the last on easy terms; I will trust to his mercy; and so proceed till I am satisfied in all my desires<sup>26</sup>." Sentiments of this kind would surely betray the most corrupt depravity, and the basest ingratitude. Thus to pervert the mercy of God to the vilest of purposes, would be the most detestable abuse of Divine benignity that could be conceived, criminal and odious in the sight of reasonable men, as before the Holy God! For put the case as happening among ourselves. A friend is disposed to pardon some faults, by which occasionally we may have offended

<sup>26</sup> See Bp. SHERLOCK's Disc. VI. vol. ii. p. 126. ed. 1764. "To sin, in hopes of mercy, is abusing the mercy of God, and making the goodness of our Heavenly Father a reason for disobeying him."

him

him through inconsideration; nay he even DISC.  
forgives a premeditated act, by which we XII.  
have injured him. Should the person thus  
forgiven thence presume on the placability  
of his friend, and on that ground encourage  
himself to proceed in violating the regard  
which, from the very circumstance of his  
placability, is doubly due to him? Such a  
return would be so ungenerous, that it would  
be deemed the grossest insult on the bene-  
volence of friendship. Yet thus it happens  
with men who intentionally persist in sin,  
having in view at the same time confession  
and the sacrament, after their course is  
finished; and relying on God's mercy that  
*then* they shall be pardoned, if they do but  
externally observe the sacred ordinances.  
It might have been pronounced as almost  
impossible that so much absurdity and de-  
pravity should operate on the mind of a  
rational being, had not the Son of Sirach  
shewn by his exhortation that there were  
men of that folly and turpitude in his days;  
if St. Paul likewise had not found occasion  
to reprobate, in the strongest terms, the

DISC.  
XII.

language of some, who perverted his words to a meaning directly contrary to the inference he intended should be drawn from them<sup>27</sup>; and if we also did not hear it said among Christians they should go to the sacrament, and *that* would absolve them from all their sins. Shocking blasphemy! impious profanation of a holy rite! But let such persons be assured, that the barely outward act of taking the sacrament, accompanied with no inward sense of contrition for past sins, and no unfeigned resolution of future amendment, can have no efficacy towards the attainment of forgiveness. Under the Gospel, as under the Law, this truth is unalterably the same; “The sacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is his delight: the way of the wicked is an abomination to the Lord, but he loveth him that followeth after righteousness<sup>28</sup>.”

<sup>27</sup> Rom. iii. 7, 8. and vi. 1—4. See the beginning of Bp. SHERLOCK'S 18th Disc. vol. ii. p. 403, 4, 5.

<sup>28</sup> Prov. xv. 8, 9.

But

But let us suppose a better case ; and conceive a person living at present in a course of wickedness, intending however to reform at a certain period, and imagining he shall then make atonement for his immoralities. Apart from the consideration that it is extremely difficult at once to lay aside the vicious habits to which we have been accustomed, the determination itself of sinning for some time must be highly criminal, because it is acting upon a settled principle of contumacy adopted with cool reflection. So long as the influence of that principle should remain, the partaking of the sacrament could avail not to pardon ; and should the person, who had sinned thus deliberately for a season, begin at last to execute his design of reformation, (a circumstance not very probable,) still however he may be assured that the effect of any propitiation can be only in proportion to the sincerity with which he condemns in his heart his past enormities, and with which he earnestly intends to act on principles of conscientious regard to the commands of God during the remainder of his life.

DISC.  
XII.

DISC.

XII.

Thus then, as mental renovation is the great object of the Law and the Gospel, and as nothing<sup>29</sup> short of a reformed disposition and altered conduct is acceptable to God, the Gospel Religion contains the strongest motives for desisting from immorality and impiety, and for cultivating every affection that is virtuous and holy.

And this will appear more evidently, if it be considered, that in proportion to our improvements in goodness will be the degrees<sup>30</sup> of reward in a future state. Two parables of our Saviour directly tend to prove this point. Five cities were assigned

<sup>29</sup> All the arts and contrivances of men to atone for their sins without forsaking them, are affronts to God, contradictions to reason, and such as would effectually overthrow the credit of any revelation which should profess them. Bp. SHERLOCK's Disc. XVIII. vol. ii. p. 424.

<sup>30</sup> I must further observe a plain implication in our Lord's language, that the degree of future rewards and punishments will be adapted to our respective merits or demerits; and add to what has been already suggested on this point, that for some it is prepared to sit on our Lord's right and left hand in his glorious kingdom; and that some will receive more abundant condemnation.

Archbishop NEWCOME's Observations on our Lord's Conduct, sect. 5. p. 16. ed. 1795.



to the servant who had gained five pounds; DISC.  
and ten to him that produced an increase <sup>XII.</sup>  
of ten pounds<sup>31</sup>. The prodigal, upon his  
repentance, was indeed received with joy;  
but it was to the son, who had never left  
him, that his father declared, "All that I  
"have, is thine<sup>32</sup>." "In my Father's  
"house are many mansions<sup>33</sup>," says our  
Lord; doubtless thereby intimating distinct  
regions, which as they are removed from  
the abode of the wicked, so are they sepa-  
rated each from the other, and assigned as  
habitations for different orders<sup>34</sup>, according  
to the difference of beatitudes conferred on  
them, for the greater or less degree of their  
spiritual perfection. Thus, although the  
mercy of God be not so limited, as that

<sup>31</sup> St. Luke, xix. 16—19.

<sup>32</sup> St. Luke, xv. 31.

<sup>33</sup> St. John, xiv. 2.

<sup>34</sup> Καὶ ἔκ ἐν τῇ γεννῇ μόνον, ἀλλὰ καὶ ἐν τῇ βασιλείᾳ πολλὰς ἀν-  
εἰροί τις διαφορὰς.

CHRYSOST. ad Theodorum Patrem. I.

p. 664. vol. ix. ed. Paris, 1614.

Multitudinem autem locorum non malè veteres intelli-  
gunt cum graduum differentiis.

GROTIUS.

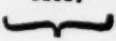
Quomodo *multæ mansiones* apud Patrem, si non pro va-  
rietate meritorum? TERTULLIAN quoted by GROTIUS.

DISC. there shall be no recompence even to late  
 XII. amendment; yet, in his wisdom and equity,  
 God will make distinction between those  
 who have long persevered by “patient  
 “continuance in well-doing<sup>33</sup>,” and those  
 who have devoted to him only the last days  
 and dregs of their life. As in concerns of  
 a temporal nature it commonly happens, so  
 in those of a religious kind it shall certainly  
 come to pass, that “whatsoever a man  
 “soweth, that he shall also reap<sup>36</sup>.”

The sum of what has been laid before  
 you, is briefly this. Christ has established  
 a covenant between God and man. God,  
 for reasons known only to his inscrutable  
 wisdom, accepts the death of Christ as an  
 atonement for sins past; but requires men  
 to repent of those sins, and purpose real  
 amendment of heart and conduct. God  
 will perform his part of the covenant, if  
 man executes the part on his side: but if  
 man, through depravity, fail of discharging  
 his obligation, he cannot hope to be bene-  
 fitted by a covenant which he has disregarded.

<sup>33</sup> Rom. ii. 7.

<sup>36</sup> Gal. vi. 7.

No one can be at a loss to decide on his <sup>DISC.</sup> pretensions for expecting God's promises: <sup>XII.</sup>  for taking the rule by which to judge, in a qualified sense, and with all due allowance for the involuntary and unavoidable infirmities of human nature, it is simply this; "He that doeth righteousness, is righteous<sup>37</sup>," and the "righteous only shall go into life eternal<sup>38</sup>." No one can begin a course of righteousness too early; since "God will render to every man according to his deeds<sup>39</sup>;" proportioning the recompence to the comparative<sup>40</sup> proficiency which each may have made in virtue and piety.

<sup>37</sup> 1 St. John, iii. 7.

<sup>38</sup> St. Matt. xxv. 46.

<sup>39</sup> Rom. ii. 6.

<sup>40</sup> See Bp. BULL's Works, vol. i. ed. 1714. Sermon the Seventh; on the "Different Degrees of Bliss in Heaven."

# DISCOURSE XIII.

On the PREACHING of Our LORD.

---

ST. MATTHEW, iv. 17.

*From that time Jesus began to preach.*

DISC. **T**HOUGH on the work of reformation in the conduct of mankind, our Lord was indeed continually so intent, that he suffered not even common occurrences to pass unnoticed<sup>1</sup>, but raised from them

<sup>1</sup> See Sir ISAAC NEWTON's Observations on the Prophecies of Daniel, part i. c. 11. n. (a); and Dr. JORTIN's Discourses concerning the Truth of the Christian Religion, vi. 5. Archbishop NEWCOMB's Observations on our Lord's Conduct, part i. s. 6. p. 100. ed. 1795. "Quicquid  
"vita communis obtulit, hoc fere vertit in occasionem  
"docendæ pietatis." Ratio Veræ Theologiæ ERASMI,  
V. 5. 116. C.

instructions

instructions for spiritual improvement; yet <sup>DISC.</sup> we often find him also discoursing not in a <sup>XIII.</sup> general way, but with a more direct view to some particular points either of doctrine or information, which he designed at each period to communicate. His manner of preaching at these seasons varies with the occasion: sometimes it is didactic; sometimes parabolic; sometimes prophetic. On these several modes of his preaching let us now make some remarks.

When Christ by his miracles <sup>a</sup> had given sufficient proof that he was endued with more than human power, he proceeded on his ministry with encouraging men to cultivate affections of piety; and with enlarging the sense to which interpreters had confined and limited the Mosaic precepts. On those, who through repentance were contrite and afflicted for their sins; on the meek, the holy, the merciful, the pure, the patient; on those, who would not relinquish their virtue and faith through any fears of temporal evil; on all such he pronounced a

<sup>a</sup> St. Matt. iv. 24.

blessing.



DISC. blessing<sup>3</sup>. To exemplary conduct and vital  
 XIII. principles of real goodness he exhorts his  
 disciples; bidding them not to acquiesce in  
 the bare observance of the letter, but rather to obey the spirit of the Law; and enjoining them to shew the sincerity of their faith in him, by restraining anger and forgiving injuries, by resisting irregular passions and abandoning secret sins, by avoiding all expressions that may derogate from the dignity and the sanctity of God's name, by extending liberality to all in distress, without distinction of sect, party, or country; and by bearing even towards enemies a degree of love, which should incline us to treat them with all the kindness that prudent regard for our own safety can possibly admit.

As the end and object of all religion is to turn man unto God, and under a sense of duty towards his Maker to influence his heart and correct his morals, that he may think and act as becomes a spiritual being sensible of his obligations towards God, duly

<sup>3</sup> St. Matt. v.

estimating the rational powers conferred on him, and earnestly hoping to be blessed with Divine approbation both in this and a future life; as this is the end and object of all religion, our Lord in his wisdom laid the foundation of Christianity in truths respecting God and moral goodness.

After longer intercourse with his disciples, he delivers to them parables; and for his adopting this method of preaching, may be assigned the following reasons.

Conversant as they were with the writings of the Old Testament, the Jews were acquainted with this manner of instruction, which had been used by prophets in former ages. The remonstrance of Jotham<sup>4</sup> with the men of Sichem, and the reproof of Nathan<sup>5</sup> to David, were both conveyed, the one by an apposite, the other by an interesting parable, which were well known to our Saviour's disciples. In speaking therefore to them after this manner, he addressed them in a style suited indeed to

<sup>4</sup> Judges, ix. 8.

<sup>5</sup> 2 Sam. xii. 1—7.

DISC. the genius of Orientals<sup>6</sup> in general, but  
 XIII. more particularly calculated to engage the  
 attention of Jews who had been accustomed  
 to hear from persons of prophetic character<sup>7</sup>  
 sayings of this nature.

The parables of our Lord were moreover  
 all intended for illustration to those who  
 came with dispositions to be taught, and  
 who would employ some attention in pro-  
 perly applying them. But the degree of  
 illustration is not always designed to be the  
 same. In some it is meant the conclusion  
 should be drawn with little difficulty: in  
 others, the inference was purposely more  
 obscure<sup>8</sup>.

The

<sup>6</sup> Hoc genus Αἰνῆς vel Απολογῆς vocabant Græci; Latini  
 fabulas: in quo genere plurimùm celebrantur Phrygii  
 illius sapientis scripta, sive quæ in illius imitationem alii  
 literis mandaverunt.

Bp. LOWTH'S "Prælectio de Sacrà Poesi Hebræ-  
 "orum," X. p. 126. ed. 1775.

<sup>7</sup> Hanc in pœsi præcipuè propheticâ multùm frequen-  
 tant vates sacri, ac præ cæteris omnibus Ezekiel. Ibid.

<sup>8</sup> Faciunt enim parabolæ ad involucrum et velum; fa-  
 ciant etiã ad lumen et illustrationem.

BACON "de Sapientiâ Veterum," Præfatio,  
 vol. ii. p. 349. Q. ed. 1730.

See

The parables which 'most easily admit of DISC.  
interpretation are these: XIII.

The Sower<sup>9</sup>; which represents the different dispositions of those who would hear the Gospel, and the different influence that would accordingly be produced by it on their minds and conduct. The Tares<sup>10</sup>, and the Net cast into the Sea<sup>11</sup>; which intimate the mixture of good and bad men under the Gospel, as under all other dispensations; yet that, upon the whole, it is better the punishment of the wicked should be delayed to the consummation of all things, than that it should be speedily<sup>12</sup> executed. The Grain, and the Leaven<sup>13</sup>; of which, the one signifies the growing extent of the Gospel from an inconsiderable beginning; the other, that change which silently and gradually it should produce in the hearts and actions of men. The hidden

See also Lib. 2. "de Augmentis Scientiarum," vol. i. p. 80. At Poësis Parabolica, &c.

<sup>9</sup> St. Matt. xiii. 3.

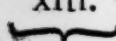
<sup>10</sup> St. Matt. xiii. 24.

<sup>11</sup> St. Matt. xiii. 47.

<sup>12</sup> See Bp. SHERLOCK's Discourse VIII. vol. iii.

<sup>13</sup> St. Matt. xiii, 31—33.

Treasure,

DISC. Treasure, and Pearl of great Price<sup>14</sup>; which  
 XIII.  teach us that the Gospel is of value so inestimable, that to the possession of it should be sacrificed all considerations. The unmerciful Servant<sup>15</sup>; whence we learn, that if we hope to receive forgiveness of our own sins from God, we must pardon the offences men have committed against us. The Ten Virgins<sup>16</sup>; which gives a lesson on the necessity of vigilance in the work of pious and moral conduct at all seasons, since we know not how soon we may die, and as we die, so shall we be judged. The different Talents<sup>17</sup>; by which we are exhorted to make a proper use of the several gifts imparted to us by Providence, be they external or internal, bodily or mental. The good Samaritan<sup>18</sup>; which inculcates charity as due to all men, however they may differ from us either by national connexion or in religious persuasion. The rich Man enlarging his barns<sup>19</sup>; whose example shews

<sup>14</sup> St. Matt. xiii. 44, 5.<sup>16</sup> St. Matt. xxv. 1.<sup>18</sup> St. Luke, x. 30.<sup>15</sup> St. Matt. xviii. 23.<sup>17</sup> St. Matt. xxv. 15.<sup>19</sup> St. Luke, xii. 16.



the folly of such immoderate attachment to our possessions, as shall make us forget God and our latter end. The unjust Steward<sup>20</sup>; which intimates to us, that we should make conducive to our salvation the various natural, moral, and spiritual gifts with which we are entrusted by God for his glory; and admonishes us also, that we should be equally attentive to religious concerns, as the most artful and iniquitous are intent on devising means by which to gain pecuniary advantages. The Prodigal Son<sup>21</sup>; which encourages us to hope, that God will be merciful to us if we sincerely repent. The rich Man and Lazarus<sup>22</sup>; teaching us the misery in which must terminate that careless indifference to religious concerns, so frequently found in a voluptuous life. The Widow importuning the unjust Judge<sup>23</sup>; which enforces perseverance in prayer. The Publican and Pharisee<sup>24</sup>; in com-

DISC.  
XIII.<sup>20</sup> St. Luke, xvi. 8.<sup>21</sup> St. Luke, xv. 11.<sup>22</sup> St. Luke, xvi. 19.<sup>23</sup> St. Luke, xviii. 2.<sup>24</sup> St. Luke, xviii. 9.

mendation

DISC. mendation of humility, and reproof of self-  
 XIII. righteouſneſs.

All theſe parables to a conſiderate mind would give illuſtration, if they were taken according to the deſign with which they were delivered; a deſign<sup>23</sup>, which meant not to preſerve, between the ſimilitude and ſubject, an exact correſpondence of minute parts; but to mark between them ſuch a reſemblance in the general outline, as that the ſubject might be placed in a more ſtriking light; and that the principal truth to be inculcated might be diſcerned without much labour of inveſtigation. And for this purpoſe, as it was unneceſſary to regard conformity in the ſeveral circumſtances, ſo

<sup>23</sup> Minimè quidem neceſſarium eſt, ut in omni parabolâ per omnia accuratè conſtet ſimilitudinis ratio; hoc interdum concinnitatis cujuſdam nimis minutæ potius eſſet.

De Sacrà Poëſi Hebræorum Præleſt. 10. p. 129.

See alſo Archbiſhop NEWCOME on "Our Lord's Con-  
 duct," p. 144. ed. 1795.

And GLASSIUS: In parabolis enim nec poſſunt nec debent omnia ad rem primario intellectam accommodari; ſed ea tantùm quæ proximè ſcopum dicentis ſpectant.

Philologiæ Sacræ, L. 2. p. 1. Tr. 2.

f. 4. art. 2. p. 218.

it was perfectly indifferent whether the DISC.  
story introduced were taken from real life, XIII.  
or were altogether fictitious; and whether  
the characters<sup>26</sup> were good or bad. The  
reflection, which was to be made on the  
whole, was the principal object: and if the  
parable taken together impresses on the  
mind that sentiment, which was the scope  
of it, the intent of teaching by that mode is  
fully answered.

The parables that could not be so readily  
explained, because alluding to events which  
at the time our Lord spake did not seem prob-  
able, and therefore were incomprehensible  
to the generality of his audience, were these:

The Labourers in the Vineyard<sup>27</sup>; inti-  
mating that to the spiritual blessings of  
Christianity the Gentiles should be admitted  
equally with the Jews, who had hitherto  
been the sole worshippers of the true God.

<sup>26</sup> *Historia est narratio rei verè gestæ: parabola verò rei  
fictæ et ad docendum aptè concinnatæ.* Ibid.

Among an infinitude of other very judicious and satis-  
factory remarks, which abound in "POOLE'S ANNOTA-  
TIONS," are two pertinent Notes on St. Matt. xiii. 2.  
and St. Luke, xvi. 8.

<sup>27</sup> St. Matt. xx. 1.

**DISC.** The Husbandmen who slew the Heir<sup>28</sup>, and  
 XIII. feized on the Vineyard; signifying the insults which the Jews had offered to a succession of former prophets; the death which they were now meditating against our Lord himself; and the Divine vengeance which awaited them for this last act of iniquity. The Marriage of the King's Son<sup>29</sup>; predicting that the Jews should be rejected, and the Gentiles invited to the Christian dispensation: but though among the Gentiles many would be called to the knowledge of the Gospel by the preaching of its Ministers, yet, comparatively speaking, few would so prepare themselves by holiness of life as to be objects of Divine approbation. The Fig-tree fruitless for three Years<sup>30</sup>; which implies, that Christ had in vain looked for repentance and reformation among the Jews; their state therefore should be destroyed, and their nation scattered.

These parables could not be solved with equal facility as the others were expounded;

<sup>28</sup> St. Matt. xxi. 33.

<sup>29</sup> St. Matt. xxii. 1.

<sup>30</sup> St. Luke, xiii. 6.

because

because nothing but the accomplishment of DISC.  
extraordinary circumstances could throw on XIII.  
them light sufficient for the full apprehending of them. And our Lord purposely foretold those events with a degree of obscurity, that the indignation of the Scribes and Pharisees might not be raised to a degree of sudden madness, which should precipitate his death before his ministry was completed, and before the time appointed for the sacrifice of himself was duly arrived.

Thus then did our Lord speak in parables, of which those that inculcated evangelical duties were easy to be explained, but those that predicted the approaching change in the Jewish state, and the establishment of the Gospel dispensation, were less obvious to interpretation. And this manner of teaching he appears to have adopted, partly in imitation of former Prophets, and partly with the view of making distinction<sup>31</sup> between those who really wished to be informed, and others who were obstinately

<sup>31</sup> St. Matt. xiii. 11.



D I S C. and wilfully determined *not* to be convinced.

XIII.

To the former, he purposed that his words should convey instruction upon that due exercise of their thoughts, which he knew they would bestow: to the latter<sup>32</sup>, he meant that his parables should be as sounds only, since they would employ not the smallest consideration to investigate the sense. In this manner it happens in natu-

<sup>32</sup> No parables could be thought too obscure for them, upon whom the plainest doctrines and the testimony of miracles had been thrown away.

Dr. JORTIN's vol. ii. Serm. XII. p. 236. ed. 1771.

ERASMUS, the exemplar and favourite writer of his biographer Dr. JORTIN, on our LORD's use of parables remarks thus:

"Sive id Christo visum est, quo prophetarum sermonem, cui Judæorum aures adsueverant, referret: sive hæc difficultate seignitiem nostram exercere voluit, ut postea gratior esset fructus, non sine negotio quæsitus: sive hoc consilio sua mysteria profanis et impiis operata celataque esse voluit, at sic, ut interim piis scrutatoribus non intercluderetur adsequendi spes: sive genus hoc dictionis potissimum placuit, quod ut ad persuadendum cum primis efficax est, ita doctis pariter et indoctis expositum & familiare, maximèque secundum naturam."

Ratio Veræ Theologiæ. ERASM. Op. V. 5. p. 117. A.

See also Dr. TOWNSON's Sermon on "The Manner of our Saviour's Teaching," subjoined to his ingenious Discourses on the Gospels, p. 283. ed. 2.

ral religion. God speaks to us by his works. He is understood by those who maturely reflect on them : but He is neither heard nor seen by others, who behold his works with indifference. It is neither the province, nor the nature, nor commonly speaking, in the power of religion to force conviction : it recommends itself to the understanding of every observing person ; but if man will not observe, nor apply his understanding, it leaves him to pursue his own inattention, and to take the consequences of such irrational conduct. As a knowledge of God is not palpable to the thoughtless, so neither was a knowledge of the Gospel to be attained by men to whom it appeared unworthy of regard. And thus did the Son of God act in perfect analogy with the wisdom of his Almighty Father ; and the dispensations of nature and grace are both calculated for Beings endued with reason. From the very frame of our constitution, bodily and mental, we are required to use that reason in searching after truth ; but we are nevertheless free not to use our reason

D I S C.

XIII.

DISC. properly, if we love brutish stupidity rather  
XIII. than improvement of intellect; if we prefer  
darkness to light and evil to good; if we  
would alienate ourselves from God for  
the sake of degrading vices that must sink  
us in the scale of rational creatures and must  
terminate in misery. Man hath liberty to  
choose either life or death: but when he  
hath made his choice, if it be on the worse  
part, let him not reproach his Maker, who  
gave him reason and created him free. Let  
God be justified, but man self-condemned  
for his own egregious folly.

The prophecies delivered by our Lord  
come next to be considered. When by his  
discourses and miracles he had evidently  
proved his Divine mission, he begins to  
forewarn his disciples of the great events  
which were soon to befall himself; events,  
of which some would in the first place so  
astonish them as even to make them disbe-  
lieve his pretensions to the title of Messiah;  
when others again should operate on their  
minds with such strong conviction, that no  
punishment, no torments, not the fear of  
death

death itself, could possibly induce them to deny what their own eyes had seen, and their own ears had heard. <sup>DISC. XIII.</sup> “ That he  
“ must go to Jerusalem ; must suffer many  
“ things of the elders, the chief priests, and  
“ the scribes ; must be killed ; and be raised  
“ again the third day,” was the first<sup>33</sup> intimation of his approaching end, suggested to his hearers. The bare mention of his sufferings was received with disapprobation, insomuch that our Lord instantly passed to an earnest exhortation, by which to animate his disciples against renouncing their faith through fear of afflictions<sup>34</sup> : and at a period not far distant, having exhibited himself in a glorified form, he again impresses on their minds the resurrection, as a circumstance to which they should look forward with peculiar attention ; since it was to produce an effect entirely contrary to the doubts and apprehensions which would be raised in their hearts by his intermediate humiliation. We find our Lord a second time predicting the evils that awaited him,

<sup>33</sup> St. Matt. xvi. 21.<sup>34</sup> St. Matt. xvi. 24.

**DISC.** in terms similar to those before used ; with  
XIII. the addition however of a circumstance more express and particular as to the *manner* in which the rulers should be enabled to apprehend him ; “ the Son of Man shall “ be *betrayed* into the hands of men<sup>35</sup>.” Endued as he was with power to discern the thoughts<sup>36</sup> of men, he foresaw the treachery which Judas was meditating ; but did not yet openly announce it to his disciples, that one amongst themselves would be instrumental to his death. A third time he foretells what was to be accomplished in him ; and is now more circumstantial than in the former prediction : for not only the treachery, but the delivering<sup>37</sup> of him “ to “ the Gentiles, to mock, and to scourge, “ and to crucify him,” is here specified ; after which it is added also, “ and the third “ day he shall rise again.” A fourth time he speaks of what was to follow, and limits the transaction to a period so near, that it

<sup>35</sup> St. Matt. xvii. 22.

<sup>36</sup> St. John, ii. 24. St. Matt. ix. 4. St. Mark, xii. 15.

<sup>37</sup> St. Matt. xx. 19.



might be said he was already betrayed<sup>38</sup>. DISC.  
XIII.  
He renews the same subject a fifth and last time, explicitly declaring that one of his own disciples, even he who at that moment was eating with him, would be the person to betray him<sup>39</sup>: and after the solemn institution of a sacred rite, which was to be continued as a perpetual memorial of his death, he forewarns them of the apostasy with which they would desert him; but consoles them with a promise of returning to them again, when he was risen<sup>40</sup>.

In the manner of delivering these predictions, remarkable is the tenderness with which our Lord unfolded the particulars of his death by a gradual declaration of circumstances; circumstances which, if abruptly and unseasonably introduced all at the same time, would immediately have overwhelmed his disciples with perplexity and sorrow. By degrees therefore he habituates them to think of his sufferings; prepares them for what would ensue, by adding progressively

<sup>38</sup> St. Matt. xxvi. 2.

<sup>39</sup> St. Matt. xxvi. 21.

<sup>40</sup> St. Matt. xxvi. 32.

some

DISC. some fact not mentioned before ; and re-  
 XIII. serves the most bitter and aggravating consideration, that he should be betrayed by one of his own disciples, to the very season when that event was to take place.

On the subjects of these prophecies it is to be observed, that his foretelling crucifixion, as the mode by which he should suffer, was a proof of his possessing Divine prescience: for, as crucifixion was not a Jewish, but a Roman punishment, and he had committed no crime which should make him obnoxious to the Roman governor, so it seemed not probable<sup>41</sup> to human apprehension that by the Roman law he should be crucified, and not by the Jewish law stoned.

The limiting<sup>42</sup> of his resurrection to the *third day*, gave strong presumption, even before he rose, that his former assertions had been founded in truth; for had he

<sup>41</sup> See note on St. Matt. xx. 19. in Sect. 142. of Dr. DODDRIDGE's "Family Expositor."

<sup>42</sup> See p. 287. of Archbishop NEWCOME's "Observations on our Lord's Conduct," ed. 1795.

spoken otherwise than according to truth, DISC.  
he would not have rested the whole veracity XIII.  
and validity of his mission on an event that  
was to happen within a space so very short;  
but would have built it on some fact, which  
the generation then present could never  
have seen. But as the case now stands, we  
are to remain in a state of suspense only  
*three* days, and then it shall be manifested  
by the resurrection of a person, whose side  
shall be pierced, whose body shall be buried,  
and who shall lie in the grave two nights  
and one whole day; by the resurrection of  
such a person within so brief an interval as  
that of *three* days, it shall be manifested  
whether he did or did not speak truth. A  
more fair test of sincerity could not be pro-  
posed, nor could pretensions be placed on  
an issue more palpable: here could be no  
misapprehension, no mistake: the cruci-  
fixion was notorious, the wounds visible,  
the burial uncontroverted: on the question,  
whether our Lord did or did not rise from  
the dead, turns the principal argument ei-  
ther for or against the truth of Christianity.

That

DISC. That he did rise, is a fact asserted by positive history, and confirmed by collateral evidence, strongly and authentically as any fact<sup>43</sup> whatever, in the records of any age or country that has ever existed.

That the Jews should be punished for their infidelity and wickedness, had been intimated by several prophetic parables: but towards the close of his ministry, our Lord speaks in more direct terms of the calamities which awaited their nation. Persecuted though he had been by the chief persons among them, and foreseeing as he did the aggravated cruelty with which they would soon destroy him, yet with compassion he softened the severity of his judgment; "he wept<sup>44</sup> over the city," the desolation of which he foretold; and bewailed<sup>45</sup> most pathetically the blindness and obstinacy which had darkened their understandings, and hardened their hearts against the evi-

<sup>43</sup> See Bp. SHERLOCK's Trial of the Witnesses; WEST on the Resurrection; PALEY's Evidences; LARDNER's Credibility of the Gospel History.

<sup>44</sup> St. Luke, xix. 41.

<sup>45</sup> St. Matt. xxiii. 37.

dences he had produced in support of his DISC.  
XIII.  
just claim to the title of Messiah! In the  
predictions concerning the fall of the Temple and of Jerusalem, we are to observe not only the circumstantial manner in which events, at that time improbable<sup>46</sup>, are distinctly marked out; but the exact period, within which the accomplishment of these facts was expressly confined. The generation<sup>47</sup> then existing was not to pass away; that is, forty years were not to elapse, before these predictions would be verified: and therefore it was not beyond the course of nature to imagine, that many of those who then heard him would be alive at the conclusion of the determinate æra, and would have ocular demonstration how far

<sup>46</sup> “ In the reign of Tiberius there was no appearance  
“ of such an event, and much less of the various circumstances attending it, which he foretold. The Romans  
“ had no interest to destroy and depopulate a country  
“ which was subject to them, and whence they reaped  
“ many advantages; and the Jews had not strength to  
“ hope for success in a war against them.”

Dr. JORTIN’S “ Remarks on Ecclesiastical History,”  
p. 77. vol. i. edit. 1751.

<sup>47</sup> St. Matt. xxiv. 34.



DISC. his prophecies were or were not fulfilled.  
XIII.

In this case, therefore, as in that of the resurrection, our Lord rests his pretensions to veracity on a fact, the accomplishment of which was circumscribed within a given space of time; a fact too, so palpable in its nature, that it could not possibly admit of a doubt whether it did or did not happen: for the destruction of a city like Jerusalem must be an event so extraordinary, that the whole Roman empire must hear of its demolition. Here then is another presumption that our Lord spake truth, arising from a second instance of limitation assigned to the period in which his prediction was to be fulfilled; and that presumption is changed into positive proof, by the manner in which within the prefixed period his prophecies were not only fulfilled in a general way, but almost literally accomplished in every minute<sup>48</sup> and particular incident: and the evidence produced from the completion of

<sup>48</sup> See Bishop NEWTON's Dissertations XVIII. XIX. XX. XXI. on the Prophecies; and Archbishop NEWCOME's "Observations on our Lord's Conduct," p. 212—276. ed. 1795.

prophecies

prophecies respecting Jerusalem is so irrefragable, that its force can be evaded by nothing but the disingenuous shift of recurring to a supposition contradicted by histories, the date of which histories is ascertained with equal precision as the date of any ancient writings can possibly be ascertained. And there is wanting neither internal proof, nor current opinion from the earliest ages of Christianity, that three of the Gospels were written antecedently to the fall of Jerusalem<sup>49</sup>.

Having remarked thus much on the morals, the parables, and prophecies of Christ, we may draw a conclusion which will scarcely be controverted, viz. that they evince in him a degree of wisdom not commonly found among men. But let us now

<sup>49</sup> See Bishop NEWTON's Dissertation XVIII. p. 226. vol. ii. edit. 1771.

Dr. PALEY's Evidences, p. 86. vol. ii. ed. 1st.

Dr. LARDNER's Works, ed. 1788, vol. vi. p. 38—44. and *ibid.* p. 145.

Dr. JORTIN's "Remarks on Ecclesiastical History," vol. i. p. 72. where the reader will find many minute circumstances of internal proof judiciously observed.

DISC. ask, "whence"<sup>50</sup> had Christ this wisdom?"

XIII.

As it is a question of importance, and therefore deserves to be fairly discussed, with all humility and lowliness of mind let us proceed on an enquiry, the result of which will be a strong confirmation of our faith in Christ as the SAVIOUR through whom we have redemption, and as the LORD whom we are bound to worship and obey.

Considering then, yet with profound reverence, the human nature of our Lord, we can discover but four possible ways by which his mind could be thus enlightened; and these are, either by the aid of instructors, or by the study of writings, or by superior understanding, or by Divine communication.

The learning of the Jews was in general confined to a knowledge of the law, the prophets, the Hagiographa<sup>51</sup>, and traditions.

<sup>50</sup> St. Matt. xiii. 54. Dr. PALEY hath put the same question: and the reader cannot do better than see how it is answered in the "Evidences," vol. ii. p. 136. ed. 1st, p. 152.

<sup>51</sup> See GRAY'S "Key to the Old Testament," Introduction, p. 10. ed. 2d.

Whatever

Whatever instruction was imparted to Christ, must have proceeded either from DISC.  
XIII.  
his reputed [parents]<sup>52</sup>, or from the Scribes who were teachers<sup>53</sup> in their schools and synagogues. From the one, it is probable he could hear nothing but the plain letter of the Scriptures: from the other, he would receive expositions corresponding with the tenets either of the Pharisees<sup>54</sup>, or Sadducees, or Essenes. But the refined interpretation of the moral law, which is the peculiar beauty of the sermon on the Mount, as it far exceeds the simplicity in which his parents must have taught him, so it partakes not of any principle that *characterises* either of the sects which in his days prevailed. It encourages neither the loose<sup>55</sup> morals of the Sadducees, nor the formal and traditional observances of the Pharisees, nor the exces-

<sup>52</sup> See MACKNIGHT's Harmony, Note. f. 13.

<sup>53</sup> See "The Old and New Testament connected," &c. by Dr. PRIDEAUX, part ii. b. 5. f. 4. p. 483. vol. iii. edit. 1749.

<sup>54</sup> See PRIDEAUX, part ii. b. 5. f. 2. &c.

<sup>55</sup> See PRIDEAUX, part ii. b. 5. f. 2. p. 472. vol. iii.

DISC. five austerities of the Essenes<sup>36</sup>. It is enlarged to the extent which the spirit of the Law will fairly justify; it abrogates tradition and merely external service; it accommodates itself to every condition of social life. These peculiarities, which distinguish the Gospel morality from all the doctrines then adopted by the Jews, are evident proofs, that although our Lord undoubtedly heard the Scriptures both read and explained by others<sup>37</sup>; yet his mode of interpretation

XIII.

<sup>36</sup> “ He never provokes our disgust by the sourness of  
“ the misanthrope; or our contempt, by the inactivity of  
“ the recluse. He never affected gloomy austerity; nor  
“ sought to be sequestered from the world, in order to  
“ preserve the spirituality of his mind.”

See the whole of Sermon V. in the Bampton Lectures,  
preached by Dr. WHITE.

<sup>37</sup> His parents found him at an early age “ in an apartment of the Temple, where the teachers of the Law  
“ used to lecture upon it to the people; and where young  
“ persons in particular were examined, and had a liberty  
“ to ask what questions they thought proper, for their  
“ farther information.”

DODDRIDGE on St. Luke, ii. 46.

On that occasion he confirmed the remark of the Evangelist, that Christ “ waxed strong in spirit; filled with  
“ wisdom; and the grace of God was upon him.” St. Luke, ii. 40.



is so far his own, as not to be the effect of DISC.  
XIII.  
any instruction derived from teachers; be-  
cause there were no teachers capable of giving him this interpretation. But were the case otherwise, and had he been instructed to a degree not common among the Jews of his age, still the aid of instructors could have extended no farther than to the communication of knowledge in the moral science; it could have availed him nothing in the conception of parables, and the prediction of future events. The aid of instructors therefore is totally inadequate to account for his wisdom.

That every part of the sacred writings was known by the mind of our Lord, is obvious from his frequent reference to passages in various parts of the Old Testament: and to some of these he most probably alluded in the former part of his sermon on the mount<sup>58</sup>. The Psalmist declares, “The Lord is nigh unto them that are of a broken heart, and saveth such as are of a

<sup>58</sup> See CHRYSOSTOM, vol. vii. p. 693. edit. Paris, 1616.

DISC. "contrite spirit"<sup>59</sup>:" our Lord pronounces a  
 { XIII. } benediction<sup>60</sup> on "the poor in spirit" and  
 "on those that mourn." In Ifaiah it is  
 said, "To this man will I look, even to  
 "him that is poor and of a contrite spirit,  
 "and trembleth at my word"<sup>61</sup>:" the pro-  
 mise of our Lord is, "Blessed are the  
 "meek." The Psalmist asserts, that he  
 only can serve God acceptably, who has  
 "clean hands and a pure heart"<sup>62</sup>:" in our  
 Saviour's words, "Blessed are the pure in  
 "heart."

When he had finished the beatitudes, he  
 professedly enters on the moral laws of Mo-  
 ses. To remove the false interpretations by  
 which the Scribes and Pharisees had obscured  
 the beauty and perverted the excellence of  
 the moral law, was a considerable<sup>63</sup> object  
 of his mission.

<sup>59</sup> Pf. xxxiv. 18. See also Pf. li. 17.

<sup>60</sup> St. Matt. v.

<sup>61</sup> If. lxvi. 2. See also Mic. vi. 8.

<sup>62</sup> Pf. xxiv. 4.

<sup>63</sup> See "The Jewish Law vindicated," in Sermons X.  
 and XI. by the late Dr. RANDOLPH.

The prohibition of murder in the sixth DISC.  
commandment, the Jews had limited merely XIII.  
to the literal interpretation. Our Lord ex-  
tends it to the forbidding of such anger and  
malice, as may in their consequences lead  
to murder. And on this occasion he seems  
to have enlarged on these words of Moses;  
“Thou shalt not hate thy brother in thine  
“heart; thou shalt not avenge, nor bear  
“any grudge against the children of thy  
“people; but thou shalt love thy neigh-  
“bour as thyself<sup>64</sup>.” Which last expression  
the teachers of the Law had so misinter-  
preted, as to make it imply that an enemy  
might be hated<sup>65</sup>. Our Lord corrects this  
improper exposition: in doing which he  
may be conceived to have in his view, either  
the humane precept of Moses, which or-  
dains, “If thou meet thine enemy’s ox or  
“his ass going astray, thou shalt surely  
“bring it back to him again: if thou see  
“the ass of him that hateth thee lying under  
“his burden, and wouldest forbear to help

<sup>64</sup> Levit. xix. 17, 18.<sup>65</sup> St. Matt. v. 43.

DISC. "him, thou shalt surely help with him"<sup>66</sup>."

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For if even the beast of an enemy were thus to be assisted, much more were his own person to be relieved from distress. Or our Lord may have adverted to this admonition of Solomon; "If thine enemy be hungry, give him bread to eat; and if he be "thirsty, give him water to drink"<sup>67</sup>." In that comprehensive summary of relative and social duty, "Whatsoever ye would that "men should do unto you, do ye even so "to them"<sup>68</sup>," it is not impossible that our Lord might have in his thoughts the instruction of Tobit, "Do that to no man, "which thou hatest"<sup>69</sup>." But on all these occasions, the words of our Lord are of greater force and wider extent than what immediately appear in the terms of the Old Testament. In his general rule of conduct, for instance, our Lord does not confine

<sup>66</sup> Exod. xxiii. 4, 5. The humane regard which is had even to fowls of the air and brute animals, is singular and admirable in the Mosaic law.

<sup>67</sup> Prov. xxv. 21.

<sup>68</sup> St. Matt. vii. 12.

<sup>69</sup> Tobit, iv. 15.

himself

himself to a negative prohibition, but en-  
joins a positive duty<sup>70</sup>. Universal charity  
he inculcates in the emphatic words, "Love  
" your enemies; bless them that curse you;  
" do good to them that hate you; and pray  
" for them that despitefully use and perse-  
" cute you<sup>71</sup>." And to language of  
reproach that proceeds from malicious  
thoughts, he threatens the severity of fu-  
ture punishment<sup>72</sup>. Well therefore may he  
be said to have *made full* the moral law,  
not only by restoring its original purity, but  
by adding to it an energy and latitude of  
meaning which before it did not possess<sup>73</sup>.  
It was indeed at all times in itself " Holy,  
" just, and good<sup>74</sup>:" but as the latter dis-  
pensation was always designed to be the

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<sup>70</sup> GROTIUS's remark.

<sup>71</sup> St. Matt. v. 44.

<sup>72</sup> Ibid. v. 22.

<sup>73</sup> " Μη νομισθε ότι ηλθον καταλυσαι τον Νομον η της προφη-  
" τας." Τουτ' εστι, μελλω τινα λεγειν τελειωτερα των προτερων  
ειρημετων. CHRYSOSTOM, vol. vii. p. 693. D. ed. 1616.

Μη τοιουν νομισθε καταλυσιν ειναι της τελειωσις ου γαρ εστι  
καταλυσις, αλλα πληρωσις. Ibid. p. 694: A.

<sup>74</sup> Rom. vii. 12. See "The Jewish Law vindicated,"  
by Dr. RANDOLPH.



DISC. more excellent covenant, it was reserved  
 XIII. for Christ in his appointed time to dilate  
 precepts which heretofore had been delivered with the brevity of elementary principles.

When we hear our Lord thus expounding and establishing morals, it is not enough to observe the comprehension with which he embraced all that was intrinsically virtuous in the Law and the Prophets; but it should farther be remarked, that although he did indeed make the Scriptures of the Old Testament the ground of his doctrine, yet by the *manner* in which he treats his subjects, the moral precepts of all who went before him assume a different and more striking appearance; insomuch that they come from him in a great degree *new*: new, not only to the audience in whose hearing they were explained, and to whom, from their being set forth without the veil of glosses, they really were new; but, comparatively speaking, they are new to us, who have the letter of Scripture with which to contrast our Lord's interpretation. Pa-

tience under injuries and charity unbounded, DISC.  
however they may be deduced from the XIII.  
commands and admonitions contained in  
the Old Testament, cannot yet be said to  
meet our view as *prominent features* in the  
Law and the Prophets: much less is restraint  
on the very first conceptions of inordinate  
propensity a leading character in those an-  
cient writings. But forbearance, bene-  
volence, and purity of intention, are the  
very life and essence of Christian mo-  
rality, presenting themselves in every page,  
and interwoven in every letter of the  
Gospel.

Hence then it appears, that however  
Christ may have laid the foundation of his  
wisdom in Scripture-knowledge, yet the  
superstructure which he raised is the work  
of his own mind. For, in his manner of  
elucidating former precepts, and in making  
the exercise of kind affections and the re-  
pression of irregular thoughts so indispensa-  
bly necessary, as that they should be distin-  
guishing marks of sincerity in his disciples;  
in

**DISC.** in these very material and discriminating  
**XIII.** points our Lord derived his wisdom from  
 no Jewish writings.

For the sake of argument, let us now conceive that our Lord might have been acquainted with the writings of Greece, and that he might have remarked in them some tenets confessedly excellent. That from those writings he should adopt any precepts corresponding with doctrines of morality already found in the Old Testament, would have been unnecessary; that supposition therefore is out of the question, because nugatory. But let us imagine he might have observed in them, two maxims which appear most similar to his own characteristics; these for instance; “whatever injury  
 “ we may have sustained from another person, yet we ought not to do him an injury in return<sup>75</sup>,” and “it is equally  
 “ criminal to intend<sup>76</sup>, as to commit a  
 “ wicked action.” Now as to the first of

<sup>75</sup> See PLATO's *Phædo* p. 140. in Forster's edition.

<sup>76</sup> HERODOTUS, b. vi. f. 86.

these

these maxims, although we should grant DISC.  
(what however there is reason to doubt<sup>77</sup>) XIII.  
that it is designed to be of universal appli-  
cation, yet when it is compared with the  
Christian doctrine of forgiveness, it falls  
short in the *principle* on which it is founded:  
for it considers only the *injustice*<sup>78</sup> of retalia-  
tion: it does not originate from a sense of  
benevolence due to all mankind, as being  
all brethren and equally the offspring of  
the same God; much less does it arise from  
conviction that every man has need of im-  
ploring Divine mercy for himself, and  
therefore ought to exercise mercy towards his  
fellow-creatures. But these are the *princi-*

<sup>77</sup> See "The Advantage and Necessity of the Christian  
"Revelation," by Dr. LELAND, part ii. c. 8. p. 122.  
edit. 1768.

<sup>78</sup> Το γὰρ πῶς κακῶς ποιεῖν ἀνθρώπους, τὴ ἀδικίᾳ ὅθεν διαφέρει.  
PHÆDO.

But the more popular maxims were:

Τὸν φίλον κακῶς μὴ λέγει, μὴδ' αὖ τὸν ἐχθρὸν, ἀσυλλογιστὸν γὰρ  
τοῦτον. STOBÆUS, Serm. XXVIII.

Φίλοις εὐνοεῖ· ἐχθρὸς ἀμυνῇ.

Ibid.

Ἵσθιν ἀμυνῇ.

Ibid.

"Ultionis exactionem Aristoteles, et Cicero, in virtutis  
"parte ponunt," says GROTIUS, L. ii. 13. De Verit.  
Christ. Rel.

DISC. *ples* from which the Christian doctrine of  
 XIII. forgiveness proceeds; principles, more wide  
 in extent and more powerful in energy than  
 the philosophic *motive*: for the benevolence  
 of charity is more enlarged, active, and hu-  
 mane in its operations; and the persuasion  
 that giving pardon is an indispensable con-  
 dition for receiving Divine pardon, is more  
 forcible in its effect than any abstract idea  
 of justice can possibly be.

With respect to the other maxim, *that*  
 also seems limited to *injustice* only, and not  
 in the smallest degree applicable to the *im-*  
*morality* of gratifying our irregular desires.  
 Nor does it appear, that in the opinion of  
 philosophers indulgence of sensuality, under  
 certain restrictions, was deemed culpable.  
 There was indeed a sect<sup>79</sup> which, like the  
 Essenes, discouraged wedlock: but that was  
 an excess of austerity not corresponding with  
 the condition of mankind, and therefore  
 warrantable by no law divine or human,

<sup>79</sup> See Dr. MUSGRAVE's first Note on the Hippolytus  
 of Euripides. "Deinde autem severissimæ Philosophiæ,  
 "nempe Orphicæ, se addixerat," &c.

and



and consequently deserving no regard. We are to speak of those who allowed marriage, and prohibited adultery: *they* did not universally forbid acts of licentiousness<sup>80</sup> which Christianity at all times condemns as contrary to good morals. But for the effectual prevention of such acts, our Lord lays a restraint, which is meant to operate uniformly and indispenfably on the first thought that is impure; and bids us discard vicious propensities, though the labour of doing it be painful “as plucking out a right eye, “or cutting off a right hand<sup>81</sup>.” This is to strike directly and constantly at the very root<sup>82</sup> of sensuality: it guards the heart from ever giving encouragement to irregular desires: and thus to a degree, not obviously apparent among the philosophers, who either preceded or lived in the age of our Saviour, it prepares man for cultivating his nobler faculties, intellect and reason, and

<sup>80</sup> See “The Advantage,” &c. by Dr. LELAND, part ii. c. 8. p. 133.

<sup>81</sup> St. Matt. v. 29, 30.

<sup>82</sup> See Dr. PALEY’s “Evidences,” vol. ii. p. 111. ed. 1st.

DISC. raises his mind to the high duties of morality and religion.  
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It cannot be affirmed as a matter of certainty, that the writings of philosophers either antecedent to the æra of our Saviour, or contemporary with it, did not contain other moral precepts, which at first view might seem to have some correspondence with the distinguishing tenets of Gospel morality. Let the reverse be supposed: and let it be imagined that our Lord saw in them other precepts<sup>83</sup> resembling his own.

Yet,

<sup>83</sup> Some such for instance in Greek, as this remark of OVID in Latin:

*Quæ quia non licuit, non facit, illa facit.  
 Ut jam fervâris bene corpus, adultera mens est,  
 Omnibus exclusis intus adulter erit.*

Quoted by GROTIUS in L. iv. f. 12.  
 de Verit. Chr. Rel.

Did any similar passages of refined morality in the Greek writings, before the Christian æra, occur to recollection, they should on no account be suppressed. For it is anxiously wished that the question should be fairly met. Besides; every demonstration of correspondence subsisting between natural and revealed religion in doctrines intrinsically good, is an additional proof of Divine origin in Christianity: for it was one object of our Lord, to restore the original moral law to the pristine purity in which it

Yet, if we are allowed to judge either from DISC.  
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the entire works, or fragments, or accounts of Grecian authors now extant, we may conclude almost to a positive certainty on two very material points: they are, that no philosopher whatever laid the foundation of his morals in repentance for sins past *on a principle of religion and of duty towards God*; and that no one gave a promise of Divine pardon to repentance of this nature, and proceeding from such a principle: on the contrary, there is much reason to suppose that the Greek philosophers had no idea of that repentance which springs from "Godly sorrow"<sup>84</sup>; and as for any assurance of

was delivered by God to Adam; and thus to shew that he was co-operating with God in the work of reformation he had undertaken.

<sup>84</sup> ΔΥΠΗ ΚΑΤΑ ΘΕΟΥ. St. Paul, 2 Cor. vii. 10. *i. e.* "vel quod Deum offendiſtis peccatis: vel ex amore Dei et juſtitia: vel eo dolore qui a Dei Spiritu manat et Deo acceptus eſt: vel convenienter Divinae voluntati."

POLE'S Synopsis.

Among the ſayings of the "ΕΠΤΑ ΣΟΦΩΝ" in STOBÆUS, Serm. XXVIII. we find πρᾶττε ἀμετανῶντως ἀμετανῶν μετανῶσι. but it is delivered as a *prudential*, not a *religious* maxim:

DISC. of Divine mercy upon such repentance, *that*  
 XIII. *no one could give.* It must however be granted, that the beginning of moral instruction could commence from nothing so properly as from exhortations, that should induce men to be ashamed and sorry for their past offences against God and virtue:

maxim: it suggests cautious deliberation before we begin to act, and speedy amending of any error committed through haste, when we have acted, in concerns of this life. With the restriction then of the assertion to the *principle* and *nature* of Christian repentance, the remark of Dr. BURNET is accurate: "If repentance be not always sure of pardon, how can it be depended on? It is certain, of itself it cannot; and the heathen world never did depend upon it: nay, it does not appear they ever had any notion of it; for I do not find it once mentioned in any of their writings." BOYLE'S Lectures, V.iii. p. 479.

Amendment of life (says Dr. JORTIN) is a comely and commendable thing; and the *Pagans* certainly approved it; but that part of repentance which is a religious sorrow, an acknowledgment of past offences to God our Maker and Governor, and prayers to him to forgive them, the Gentiles seem in a great measure to have overlooked, both in the course of their life, and at the close of it.

Dr. JORTIN'S "Discourses concerning the  
 "Christian Religion," p. 265. ed. 1768.

The (Christian) doctrine of repentance Nature never taught in her school, neither was it ever found in the books of the learned. *John Hale; quoted ibid.*

nor

nor could any motive to repentance of this nature be so persuasive and cogent, as an absolute promise of pardon from Almighty God, which implies a prospect of happiness in a future state. Here then our Lord, as a teacher of morals, stands unparalleled and unrivalled by any philosopher. And as it before appeared that Christian morality excels philosophy in the extent to which it applies the two precepts which dissuade from doing injuries and from conceiving wicked purposes; so it is now manifest that the ground on which our Lord began the work of renovating manners was taken deeper, and was therefore more likely to influence future conduct, than any mode which philosophers adopted: it is evident also, that the argument on which he enforced reformation of morals was more prevalent, because more authoritative and more unmixed with doubt, than any inducements which philosophers could presume to hold out as consequences that should *most assuredly* follow, upon amendment of life.

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of regarding all men as children of the same God, and on the persuasion that it is a condition of our obtaining pardon from God; repentance for sins past; and the promise of pardon upon such repentance; these doctrines, as they discriminate Christianity from philosophy, and exalt the one far above the other, so they could not be gathered from the writings of philosophers, even though it had been *clear* that Christ *was* conversant with such writings. But so far is that circumstance from being *clear*, that no supposition can be more *improbable*. For in the first place, the obscure condition in which he was born, would make it almost impossible that he should receive an education so totally different from that of other Jews in Palestine, as would have been the study of Greek philosophy added to that of the Scriptures. In the next place, the paucity of manuscripts was such as to make it highly improbable that many, if indeed any such, should come into the hands of one circum-

stanced

stanced as he was, in rank not high, in DISC. possessions not affluent. Then again it <sup>XIII.</sup> must be recollected, that the Jews in Palestine held the Gentiles in such contempt, that the circulation of their writings throughout Judea would not have been allowed. On these several accounts we may reasonably conclude, that the writings of the Greek<sup>85</sup> philosophers were totally unknown to Christ, and the very supposition that he might have studied them must be abandoned as quite repugnant to probability, and almost irreconcilable with possibility.

And after all; however he might have gained information from the study of writings sacred or profane with respect to morals, yet towards the invention of his parables, from neither could he have derived any other assistance than that he could have

<sup>85</sup> It were not only visionary, but quite unnecessary to conceive our Lord studying the writings of Roman authors; because their philosophic maxims were copied from the schools of Greek philosophy. Tully, who was the chief and best writer preceding the age of Christ, has nothing excellent which might not have been found in some of the Greek moralists, had their works come down to us entire.

DISC. found in them merely the *models* for such  
 XIII. compositions; he could not thence have been  
 furnished with subjects and sentiments. The  
 parables and allegories of the prophets and  
 philosophers are many of them very finely  
 imagined; but excepting the parable spoken  
 by Nathan, there is nothing of the kind in  
 all antiquity to be compared<sup>36</sup> with the sim-  
 ple, yet affecting parables of the Prodigal  
 Son, the Good Samaritan, the Rich Man  
 and Lazarus, the Unmerciful Servant<sup>37</sup>.

On the parables it is moreover to be ob-  
 served, that imagination and adaptation of  
 the similitude to the subject are not the only  
 circumstances belonging to them: many of  
 them are prophetic: which when we consi-  
 der, we must ask, what writings could com-  
 municate to Christ the wisdom of prophecy,

<sup>36</sup> See Dr. PALEY's Evidences, p. 135. vol. ii. ed. 1st.

"Neque hunc docendi morem usurpare dedignatus est  
 "Salvator noster; dubium, sapientiâ et gravitate, an  
 "suavitate, elegantia, et *εὐαγγελικῇ* majore."

"De Sacra Poesi Hebræorum," Præl. 10.  
 Bp. LOWTH, p. 126. edit. 3.

<sup>37</sup> We shall in vain search the treasures of ancient and  
 modern learning for apologues equal in beauty to our  
 Lord's parables.

NEWCOME, p. 89.

either

either as it appears more obscurely in his DISC. XIII. parables, or more directly in his open and unreserved predictions? To the imparting of such wisdom no writings are adequate. If as a moralist, and a teacher by parables he could have received but *little* aid from the study of sacred or profane authors, as a prophet he could derive from them absolutely *no* assistance whatever. Let us leave then the idea that his wisdom might have been the result of application to writings, and let us see what can be done by superior understanding.

In the history of mankind are recorded different æras, when the powers of the human mind have been displayed in a manner so signal, as to mark the periods, in which either some individual; or several contemporaries<sup>83</sup> of distinguished abilities, enlightened the age which gave them existence. Beams of genius, of invention, of knowledge, of art, of science, have suddenly burst out amidst the clouds of intellectual

<sup>83</sup> See "Critical Reflections on Poetry and Painting," by Abbé du Bos, vol. ii. c. 13. refl. 3d.

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for centuries had been obscured by a long night of gross ignorance. Reflection on this fact induces us to conceive, that the mind of man may be endowed with uncommon powers equal to the improvement of any and every system of art or science: and it must be allowed, that by the force of superior understanding<sup>89</sup> Christ might have been enabled to teach his refined morals; as by creative imagination he might have invented those parables which are not prophetic. But when we have made this confession, it must on the other hand be granted, that with such penetration and fancy he must have been a most extraordinary person in his intellectual faculties; for it is not in the usual course of things, nor of daily occur-

<sup>89</sup> But as it may not exceed the powers of the human mind, especially with the assistance of the Hebrew scriptures, to frame a rational system of religion and morality, the very superior excellence of what our Lord taught affords only a strong presumption, and not a decisive proof, that he was an ambassador of the Most High God.

Archbishop NEWCOMBE's "Observations on our Lord's Conduct," sect. 12. ch. 1. p. 59. edit. 1795.

rence,



rence, to meet with instances of such moral D I S C.  
wisdom as appears in his precepts, or of such <sup>XIII.</sup>  
ingenious<sup>90</sup> composition as is manifested in  
his parables.

Nor under this head are *extended* parables the only subjects that claim our attention. We should not omit those shorter illustrations, by which our Lord's discourses are made engaging, lively, and impressive.

His Apostles, whose employment it would henceforth be to preach the Gospel, he animates to rely on Divine Providence for seasonable supply of food and raiment: "Be-  
" hold the fowls of the air; for they sow  
" not, neither do they reap, nor gather  
" into barns: yet your heavenly Father  
" feedeth them." "Consider the lilies of  
" the field, how they grow: they toil not,  
" neither do they spin: and yet I say unto  
" you, that even Solomon, in all his glory,  
" was not arrayed like one of these<sup>91</sup>." As

<sup>90</sup> Section 5. of chapter ii. in Archbishop NEWCOME's  
"Observations" is particularly recommended to the  
reader's notice.

<sup>91</sup> St. Matt. vi. 26—28, 29.

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a caution to his disciples against being deceived by false teachers, he suggests to them, "Ye shall know them by their fruits: do men gather grapes of thorns? or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit"<sup>92</sup>. The distinction between one, who should hear his doctrine to the salutary purposes of faith and amendment, and another on whom his exhortations would produce no such permanent effect, is marked by likening the former "unto a wise man, who built his house upon a rock;" the latter, "unto a foolish man, who built his house upon the sand"<sup>93</sup>. That the Jews had resorted to John the Baptist in full persuasion and acknowledgement of his prophetic character, is intimated by these questions: "What went ye out into the wilderness to see? a reed shaken with the wind? But what went ye out for to see? a man clothed in soft raiment"<sup>94</sup>? That acts of

<sup>92</sup> St. Matt. vii. 16, 17.<sup>93</sup> Ibid. vii. 24—26.<sup>94</sup> Ibid. xi. 7, 8.

mercy

mercy and compassion on all days and seasons may lawfully be exercised towards mankind, is to be inferred from these words: DISC.  
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“ What man shall there be among you, that  
“ shall have one sheep, and if it fall into a  
“ pit on the Sabbath-day, will he not lay  
“ hold on it, and lift it out?” That the  
paternal love of God towards sinful man,  
moved him to reclaim from wickedness those  
that were gradually withdrawing themselves  
to a wider distance from Divine favour, we  
may hence infer; “ If a man have an hun-  
“ dred sheep, and one of them be gone  
“ astray, doth he not leave the ninety and  
“ nine, and goeth into the mountain, and  
“ seeketh that which is gone astray?”  
The semblance of holiness, which the Scribes  
and Pharisees ostentatiously assumed, whilst  
their hearts little corresponded with their  
external profession, made them “ like unto  
“ whited sepulchres, which indeed appear  
“ beautiful outward, but are within full of  
“ dead men’s bones, and of all unclean-

<sup>95</sup> St. Matt. xii. 11.

<sup>96</sup> Ibid. xviii. 12.

“ nefs.”

DISC. "ness<sup>97</sup>." Anxious solicitude and tender  
 XIII. affection cannot be expressed in stronger  
 terms than in this pathetic exclamation:  
 " O Jerusalem, Jerusalem ! thou that killest  
 " the prophets, and stonest them which are  
 " sent unto thee, how often would I have  
 " gathered thy children together, even as  
 " a hen gathereth her chickens under her  
 " wings, and ye would not<sup>98</sup>!" The ap-  
 proaching end of Jerusalem might be col-  
 lected from certain signs, as the annual  
 change of the season from the appearance of  
 a tree: " Learn the parable of the fig-tree:  
 " when its branch is yet tender, and put-  
 " teth forth leaves, ye know that summer  
 " is nigh<sup>99</sup>." Perseverance is inculcated in  
 this short aphorism: " No man having put  
 " his hand to the plough, and looking  
 " back, is fit for the kingdom of God<sup>100</sup>." The disproportion of preachers, compared  
 with the number of hearers, is expressed  
 by " the harvest truly is great, but the la-

<sup>97</sup> St. Matt. xxiii. 27.<sup>98</sup> Ibid. xxiii. 37.<sup>99</sup> Ibid. xxiv. 32.<sup>100</sup> St. Luke, ix. 62.

" boursers

" boursers are few <sup>101</sup>." A pure heart is to <sup>DISC.</sup>  
our moral conduct, what perfect sight is to <sup>XIII.</sup>  
our natural frame. The one prompts to  
virtuous actions; the other guides our steps  
in proper directions. This truth is con-  
veyed in a manner peculiarly beautiful:  
" The light of the body is the eye: there-  
" fore when thine eye is single, thy whole  
" body also is full of light: but when thine  
" eye is evil, thy body also is full of dark-  
" ness. Take heed, therefore, that the  
" light which is in thee be not darkness <sup>102</sup>."  
Exposed as they would be to violent perfe-  
ction, the disciples, before they embraced  
the Gospel, were required to consider the  
degree of fortitude with which they could  
encounter dangers and difficulties. They  
were in this, as in common concerns of life,  
to act with due deliberation and forecast:  
" Which of you intending to build a tower,  
" sitteth not down first, and counteth the  
" cost, whether he have sufficient to finish  
" it?" " Or what king going to make

<sup>101</sup> St. Luke, x. 2.

<sup>102</sup> Ibid. xi. 34, 35.

" war



DISC. " war against another king, sitteth not down  
 XIII. " first, and consulteth whether he be able  
 " with ten thousand to meet him that  
 " cometh against him with twenty thou-  
 " sand<sup>103</sup>." Christianity is planted under  
 Divine appointment, to the intent that all  
 should produce fruits of virtue and holiness.  
 To represent this purpose and effect of his  
 religion, the expression of our Lord is, " I  
 " am the true vine, and my Father is the  
 " husbandman<sup>104</sup>." In the exercise and  
 establishing of real sanctity, there is a spi-  
 ritual union of design and co-operation,  
 originating in God, promoted by Christ,  
 and influencing the hearts of all those who  
 are devoted to the cause of Christian faith  
 and Christian morals. This perfect concu-  
 rrence of will and endeavour, our Lord inti-  
 mates by saying of himself and his disciples,  
 " I am the vine; ye are the branches<sup>105</sup>." Not the Jews only, but the whole race of  
 mankind, were objects of Christ's compas-

<sup>103</sup> St. Luke, xiv. 28—31.<sup>104</sup> St. John, xv. 1.<sup>105</sup> Ibid. xv. 5.

fion,

fion, and were to receive benefits<sup>106</sup> from his death and passion. His concern for the salvation of *all* men he describes, when he asserts of himself, "I am the good shepherd; the good shepherd giveth his life for the sheep." "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd<sup>107</sup>." DISC.  
XIII.

On a review of these and other similar illustrations, which were not studied and occasional, but unpremeditated and frequent; apart from all religious considerations, taste and genius would demand it of any reader to confess honestly, that such instances of fertile invention and pertinent application<sup>108</sup>, so interwoven in familiar conversation

<sup>106</sup> See Dr. MACKNIGHT's Essay VII. sect. 1. paragraph 5. "On the Mediation of Christ;" in his "New Translation," vol. ii. p. 442. edit. with original text.

<sup>107</sup> St. John, x. 11—16.

<sup>108</sup> The illustrations of our Lord are singularly proper, not only as they illumine the immediate subject, but because in general they are borrowed from circumstances with which

DISC. conversation as to make a principal and  
 XIII. considerable part of it, must have proceeded  
 from talents very seldom imparted to man.

But if it be evident that he was so extraordinary in mental endowments, one consequence of great weight indisputably follows;

which the Jews were conversant. "Præcipua erat omnibus occupatio in colendis terris et curando pecore; agriculturalum et pastorum ferme natio erat." "Itaque non mirum est si Hebræi scriptores multi sunt in deducendis metaphoris ex his potissimum artibus, in quibus ferè nutriti et educati sunt; si quæ animis oculisque eorum maximè obversarentur, ea derivarent in poesin." Bp. LOWTH'S Præl. 7. Change but the terms, and the words are applicable to the illustrations of our Lord, and the audience which heard them. "The discourses, sayings, and parables, even so late as in the Gospels, are suited to such a people, and abound with allusions to husbandry, and to the objects with which men are most acquainted in a country life." See Dr. JORTIN'S Serm. IX. vol. v. p. 185, 186. ed. 1772. Concerning these, and other Beauties which occur in our Lord's Discourses," see part i. ch. ii. sect. 5. of Archbishop NEWCOME'S "Observations on our Lord's Conduct;" in which work, whoever contemplates the character of our Lord, will be reminded of CICERO'S words; "Quòd si IPSAM HONESTATEM undique perfectam et absolutam, rem unam præclarissimam omnium maximèque laudandum, PENITUS VIDERENT, quonam gaudio complerentur!" Cic. de Fin. 5. 24. copied from PLATO'S Phædrus.

it is this ; a person of understanding so very D I S C. XIII.  
superior to the generality of men, would  
never have exposed himself to persecution  
and death among his own countrymen, un-  
less for the purpose of accomplishing some  
great end that should be adequate to the loss  
of every earthly comfort, and even of life  
itself. It could not be reconciled even with  
common prudence, much less with uncom-  
mon abilities, to suppose that Christ would  
endure the bitterest sufferings for no other  
object than a popularity which could have  
been but of short continuance, and which  
infallibly must have been forfeited imme-  
diately after his death, had his pretensions  
been unfounded, and his predictions not  
true. To have thus acted, would not have  
been the conduct of a mind guided by the  
plainest sense : surely then it could not have  
been the case with Christ, who is acknow-  
ledged to have been enlightened with supe-  
rior wisdom. He, who was the <sup>109</sup> brightest  
ornament of philosophy, was zealous in a

<sup>109</sup> SOCRATES.

**D I S C.** cause which he deemed of more importance  
**XIII.** than any concern in this world ; namely,  
 the introducing of good morals ; and to this  
 work he devoted his life. It is but fair then  
 to allow, that Christ also must have had in  
 view some cause, in which he was zealous,  
 and which he thought more important than  
 life, since to it he resigned himself as a vo-  
 luntary sacrifice. If the one, as is never  
 disputed, died in testimony of morality, in  
 candour it should be indisputable that the  
 other also died in testimony of revealed  
 truth. If credit for sincerity be given the  
 one, by parity of reason the same credit  
 cannot be withholden from the other. The  
 word of Christ then must be true : and that  
 word declares “ He came to give his life a  
 “ ransom<sup>110</sup> for many ;” and “ that the  
 “ world<sup>111</sup> through him might be saved.”

All however that has been said on the ca-  
 pacity with which Christ might have been  
 gifted as a mere man, can be applicable to  
 him only as a teacher by moral precepts and

<sup>110</sup> St. Matt. xx. 28.

<sup>111</sup> St. John, iii. 17.



parables *not* prophetic; it cannot apply to him when he *prophefies* either by parables, or by more direct predictions. No force of understanding, in mere man not endued with Divine prescience, can so penetrate futurity, as to mark out distinctly, clearly, and circumstantially, events, which at the time when the prophet is foretelling them do not appear likely to happen. But thus distinctly, clearly, and circumstantially did Christ mark out events not probable to human conjecture; *viz.* his own crucifixion, and the destruction of Jerusalem. We must therefore ascribe that fore-knowledge to a higher cause than *human* understanding; even to Divine communication<sup>112</sup>; since that confessedly is the sole cause competent to such an effect, and the only source from which revelation of transactions inscrutable by human sagacity can possibly be derived. Christ then was enlightened by Divine inspiration.

Now, though to us who have seen the accomplishment of his prophecies, inspira-

<sup>112</sup> See NEWCOMB'S "Observations," p. 289. ed. 1795.

DISC. tion does of itself afford a most convincing  
 XIII. proof that Christ was sent from God; yet  
 the argument thence arising is irrefragably  
 strengthened by the additional consideration  
 of his miracles. Miracles, wrought for sa-  
 lutory purposes, entitle the worker of them  
 to our confidence in his veracity. For, be-  
 neficial miracles cannot be worked without  
 Divine co-operation<sup>113</sup>: and a holy God  
 cannot co-operate in the effecting of mira-  
 cles<sup>114</sup>, to attest assertions not true. But  
 the Scriptures declare, that for the relief of  
 the distressed, and in confirmation of his  
 veracity, Christ continually<sup>115</sup> performed

<sup>113</sup> "It is not consistent with God's wisdom or good-  
 ness, to be himself the instrument of confirming any  
 false pretences to Divine authority and inspiration."  
 See "Vindication of the Christian Religion," by SA-  
 MUEL CHANDLER, edit. 1725. p. 38. 64. 97.

<sup>114</sup> "The miracles wrought by the prophet shew that he  
 is sent from God: but God is a God of truth; and  
 therefore the words spoken by his messenger, as such,  
 must be true." NEWCOME'S "Observations," edit.  
 1795. p. 318.

<sup>115</sup> "Add to this, that they (i. e. the miracles) were  
 as extraordinary for number, as they were in their own  
 nature; and therefore manifested an abiding power in  
 him that did them." S. CHANDLER, p. 131.

astounding

astonishing miracles; and they affirm him to have been “approved of God, in the wonders, and signs, which God did by him”<sup>116</sup>, and by which it was manifest that “God was with him”<sup>117</sup>. When therefore Christ in express terms tells us, that “he came to give his life a ransom for many,” and “that the world through him might be saved,” we know from the nature of the Divine attributes that he spake truth: for had he not spoken truth, he had not been enabled to work the miracles which he evidently did perform.

But if inspiration and miracles evince the truth of Christ as to the object of his mission, he must be true in all other respects; for Divine confirmation, like the power of suspending the laws of nature, could be given to no one, who would speak contrary to truth in any instance whatever<sup>118</sup>. True then is Christ when concerning himself he

<sup>116</sup> Acts, ii. 22.

<sup>117</sup> Acts, x. 38.

<sup>118</sup> Cum divinæ justitiæ ac sapientiæ adversetur, tam excellenti modo eum ornare, qui falsum in re tantâ commisset.

GROTIUS de Ver. Rel. Christ. 2. 7.

DISC. asserts, that "He had glory with the Fa-  
 XIII. ther, before the world was <sup>119</sup>;" that  
 "He came down from Heaven <sup>120</sup>;" and  
 that "all power was given him in heaven  
 "and in earth <sup>121</sup>."

That he made these declarations, we are  
 assured by the same witnesses who heard his  
 prophecies, and saw <sup>122</sup> his miracles. That  
 their testimony is to be received we have no

<sup>119</sup> St. John, xvii. 5.

<sup>120</sup> St. John, iii. 13.

<sup>121</sup> St. Matt. xxviii. 18.

<sup>122</sup> "No one proposition in nature is more evidently  
 "true than this; that there was such a person as Jesus  
 "Christ, who lived and died in *Judea*; and if we allow  
 "this, we must farther acknowledge, that he led an  
 "excellent life, and taught admirable lessons of morality;  
 "and then we must also be forced to believe one step far-  
 "ther, *viz.* that he did many wonderful works in con-  
 "firmation of them; because we have no other evidence  
 "for the truth of one than of the other." S. CHANDLER,  
 p. 51. If we still proceed in the argument, we must  
 admit, that our Lord made concerning himself those  
 declarations which are ascribed to him: for we have the  
 same evidence to prove that he made those declarations,  
 as to prove that he wrought miracles, and that he lived  
 in *Judea*. But the evidence in proof of all these points  
 is so forcible and valid, that it is "the strongest evidence  
 "for the truth of facts that ever was, or can be given to  
 "the world." S. CHANDLER, p. 51.

doubt,

doubt, because there could have existed no DISC.  
one inducement possible or conceivable for XIII.  
them to affirm these facts, if false; whereas  
there were many and weighty considerations,  
which might have influenced them either to deny  
or conceal the facts, though true. The witnesses then  
we believe credible; we admit therefore their record  
of our Lord's declarations; and on the ground of  
his own words by them recorded, we worship the  
Lord Jesus Christ to the glory of God<sup>123</sup> the Father,  
who ordained the dispensation of which Christ is  
the dignified and Divine Conductor; a dispensation  
of mercy and benevolence in God the Author,  
and in our Lord the Finisher of our salvation.

From the remarks which have been offered to you,  
on the Preaching of Christ; from the enquiries which  
have been made concerning the source of his wisdom;  
and from the consequences which arise in the

<sup>123</sup> See Bp. SHERLOCK's vol. iv. Discourse I. part iv.  
p. 66—69. edit. 1764.



DISC. investigation of that subject; result these  
XIII. conclusions.

1. As a moral instructor, Christ displayed a mind endued with very extraordinary and super-eminent powers.

2. As a prophet, he discovered the clearest indications of prescience far exceeding all human foresight.

3. As a worker of miracles, he gave ocular demonstration of his possessing Divine energy.

If we consider him in the first of these qualities; then, to imagine he would expose himself to a most painful death, for the sake of establishing an opinion not only untrue, but which in its falsehood must be liable to detection within the space of three days, is in the highest degree *improbable*, according to all the knowledge we have of common prudence in human action.

But if we regard him with a view to his other properties; then, to suppose he should claim to himself Divine honour without just pretensions, and yet at the same time be signally marked out by the ALMIGHTY as  
a prophet

a prophet and a worker of beneficial miracles, is *impossible*, according to whatever ideas we can form of God's attributes either from natural or revealed religion. DISC.  
XIII.

It remains, therefore, that we acknowledge and receive CHRIST, under the exalted characters, which upon the authority of his own works and words the Scriptures assign him. As such, we do acknowledge and receive him. And remembering continually, that in the humiliation with which he left the glory of his Father and became man; in the wisdom with which he taught; in the miracles which he performed; in all the persecutions he experienced and the agonies he endured; in his death on the cross; in his marvellous resurrection; in his glorious ascension; in his effusion of spiritual gifts; remembering that in all these stupendous circumstances, CHRIST was actuated by love for the human race and regard for the honour of GOD; was zealous that man should be more happy and GOD more glorified; by admiration of wisdom, benevolence, and goodness; by the ties of grati-

DISC. ude ; by the duties of reverence ; by the  
XIII. obligations of positive command ; by the  
prospect of forming more virtuous habits in  
this life ; by the hopes of attaining rational  
and spiritual happiness in a future state ;  
impelled by all these motives we obey and  
worship CHRIST, as the SON of GOD, the  
Redeemer of man, the Saviour of the world,  
the LORD of all.

TO HIM, with the FATHER, and the  
HOLY SPIRIT, by us who in obedience to  
our LORD's command were baptized in  
their name and dedicated to their service, be  
ascribed all praise and glory, might, majesty,  
and dominion, now and ever! Amen.

## DISCOURSE XIV.

On the DUTY and ADVANTAGES of  
promoting the GLORY of GOD.

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I CORINTHIANS, x. 31.

*Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.*

THE business of this discourse shall be, DISC. XIV.  
first to prove that the actions of men  
may tend to the glory of their Creator : secondly, to shew by what actions we may promote that glory : and thirdly, to suggest some considerations, which may induce us to observe this duty.

So long as our faculties continue what they are, we can but argue according to human apprehensions. If those apprehensions are as correct as our nature will admit,

DISC. mit, and the conclusions drawn from them  
 XIV. are as just as our understanding can possibly deduce, we have then sure grounds on which to form our opinions; indeed the very grounds on which Providence designed we should establish rules for our conduct, antecedently to revelation.

Now, according to the sentiments of the wisest men in every age, it is universally allowed, that of the various powers communicated to the several works of creation within the extent of our knowledge, reason is the most excellent<sup>1</sup>. From that portion of reason with which man is gifted, he derives many blessings, which no other species of living creatures inhabiting this world is either fitted to procure, or capable of enjoying. For, by the exercise of reason<sup>2</sup>, he

<sup>1</sup> Solam est enim ex tot animantium generibus atque naturis, particeps rationis et cogitationis; cum cætera sint omnia expertia. Quid est autem, non dicam in homine, sed in omni cælo atque terrâ, ratione divinius?

CIC. de Leg. i. 7.

<sup>2</sup> See the *Antigone* of Sophocles, V. 332. Brunck's Ed. and Mr. Harris's *Eulogy on Art*, applied by Mr. Burgess in illustration of the Greek Chorus.

BURGESS "On the Study of Antiquities," Ed. 2. p. 119.  
 not



not only converts the fruits of the earth to DISC.  
his sustenance; he not only satisfies his XIV.  
hunger with feeding on the cattle of the  
field, the fowl of the air, and the fish of the  
sea; he not only subdues to his own pur-  
poses the strongest, the swiftest, the most  
sagacious animals; but he also forms so-  
ciety, invents arts, institutes order, esta-  
blishes laws, and collects the fundamental  
truths and leading duties of religion. Hence  
man appears to have dominion over the  
land and waters; to be on this globe the  
chief work and head of God's creation; and  
more than all other beings, within the com-  
pass of our observation, to resemble in his  
mental faculties that almighty and omnisci-  
ent Maker, after whose image in his rational  
and spiritual powers he is wonderfully  
formed.

As reason is thus superlatively excellent,  
it is the glory of man. And as it is the glory of  
man, to have endued him with it is, according  
to our conceptions, one source of glory to God:  
for every quality admirable in the effect brings  
honour on the cause which produced it, so  
far

D I S C. far as the effect is indebted to the cause for its  
 XIV. perfection. Thus, the instrument, that by a skilful arrangement of parts completely answers the purpose for which it was designed, does credit to the artist who made it. The son, who by his knowledge and prudence gives evident proofs that he hath been well educated, occasions men to commend his parents, who trained him up in a course of learning and wisdom. Now as for the degree in which man stands indebted to God for his chief excellence, it is great indeed ; for he could not in any manner have possessed that reason which is his ornament, unless God had imparted it to him. Therefore great glory must be given to God, for that which constitutes man's glory : and every act, by which man consults the true dignity of his own nature, redounds ultimately to the praise of Him who endued him with the faculty whence his true dignity arises.

It appears then, that *all* acts, which dignify man as a rational being, may be regarded as tending to promote the glory of God : but those acts more immediately produce

duce this effect, which have the glory of DISC. XIV.  
God intentionally and professedly as the im-  
mediate object for which they are under-  
taken. Such, for instance, are, all national  
institutions, domestic usages, and prevailing  
customs, which originate in a design of  
maintaining amongst mankind a general  
sense, that the world was made and is go-  
vern'd by God, and that on his mercy we  
depend for our life, and for every blessing  
which life can afford.

Of such national institutions, public wor-  
ship comes first to be considered. On this  
subject, the heart of every thinking man  
must dilate with pious fervour, and be filled  
with the grandest ideas, when he conceives  
the nations of the earth united in adoring  
their universal Father! Millions of beings,  
endued with intellect, and sensible of the  
goodness exercised towards them by Divine  
Benevolence, join with one consent, and in  
a manner with one voice, in praising Him  
who is their Maker and Supporter, for the  
wonders He doeth towards the children of  
men! On such a spectacle, immortal spirits  
must

DISC. must look down with admiration; on such  
 XIV. an occasion the Lord of creation must peculiarly rejoice in his works! The best service humbly offered to Him from the noblest faculties communicated by Him, cannot be otherwise than acceptable to a God most perfect in every moral attribute. Moral virtues as they really *are*<sup>3</sup> the same in kind, though different in degree, both in man and God, so they must of necessity *appear* the same both to man and God. Gratitude is a duty of moral obligation so confessedly incumbent on man, that where it is wanting, he who fails in it is despised<sup>4</sup>; but where it is demonstrated, though by circumstances of return in themselves trifling, yet he who shews it is commendable, and

<sup>3</sup> Jam verò virtus eadem in homine ac Deo est; neque ullo alio ingenio præterea. CÍC. de Leg. i. 8.

The moral perfections of all rational minds are in kind the same, however vastly they differ in degree.

Bp. SHERLOCK, V. iii. Disc. 13. p. 318. Ed. 1764.

<sup>4</sup> Quæ autem natio non comitatem, non benignitatem, non gratum animum, et beneficii memorem diligit? quæ superbos, quæ maleficos, quæ crudeles, quæ ingratos non aspernatur, non odit? CÍC. de Leg. i. 11.

the act itself is agreeable to the Benefactor DISC.  
who receives it. The Benefactor approves XIV.  
of it, not at all considering the means by  
which gratitude is testified, but on account  
of the *principle* whence it arises. Thus it  
is with man, who is a moral agent; and  
thus it is seen by God who made man  
such an agent, and who is himself the moral  
Governor of the universe.

Were man so competent to the supply of  
his wants that he could dispense with all  
assistance from his fellow-creatures, then as  
a solitary being he might be required to offer  
only solitary prayer. But as his nature is  
so constituted, that from the moment of his  
birth to the hour of his death he depends on  
others for help, in return for the enjoyment  
of social blessings, he is bound to join in  
acts of social religion. Has the infancy of  
any man been tenderly nurtured, and his  
youth directed to industrious employment  
by his parents? Is his labour encouraged  
by masters? Are his possessions secured and  
person defended by laws? The blessings he  
experiences are derived from society, and  
are



**D I S C.** are imparted even to the lowest order in  
**XIV.** every civil community well regulated. In  
addition to these blessings, which he enjoys  
in common with other members of the  
same society, is any one either instructed in  
knowledge, or skilled in arts, and thence  
furnished with means to procure not only  
the necessaries, but also the conveniences of  
life? These advantages he owes to the ef-  
fect of social institutions, and to the ope-  
ration of social wants. Are any enriched  
with affluence, exalted in rank, and distin-  
guished with appellations of dignity? It is  
thus society encourages exertions for public  
good, and provides for the support of public  
order. Is the nation we inhabit favoured  
by Heaven as the seat of general plenty,  
freedom, justice, protection, happiness? As  
members of the nation we partake of the na-  
tional felicity. Though of the blessings thus  
mentioned, some are appropriated to particular  
ranks, yet many, and those the most substantial,  
are communicated to all orders of men among  
us. Therefore on men of all descriptions, as  
they are rational beings made capable of gra-  
titude,

titude, it is a duty incumbent that by public thanksgiving they should shew their sense of obligation to Almighty God, for public mercies already enjoyed ; and by social supplications should pray for a continuance of those divine favours, which can be received and experienced only in social union.

Whatever consists of various component parts, must necessarily partake of the qualities inherent in those parts. The stream, that is formed by a conflux of many waters, is pure as the rivulets which flow into it are pure. The natural body, which is formed of divers members and organs, will be healthy in proportion as its members are sound, and as its organs duly perform their functions. In like manner, religious assemblies, as they are aggregate bodies composed of families united, so they will discharge the duties of public worship more attentively and devoutly, as the several families come more prepared and impressed with a sense of piety, through the habitual observance of domestic worship. Hence then domestic worship, as it conduces to the

DISC. better performance of public prayer, promotes the glory of God. Nor is this the only instance in which domestic worship has so good a tendency. Domestic worship avails much towards conciliating harmony, preserving regularity, and ensuring right conduct, in the respective members of every family in which it is practised. So far then as it leads to these happy consequences, it conduces to make us live as becomes beings whom God hath blessed with reason, and who are bound to thank Him on account not only of public, but also of domestic mercies. For are health, competency, cheerfulness, instruction, and mutual esteem, found in our families? Those, who together share these advantages, together should magnify the name of Him, from whom these and all blessings originally proceed. The necessity of this duty is founded on common gratitude; and the utility of discharging it is obvious to the slightest reflection.

As public assemblies are composed of families, so families consist of individuals: and the offices of domestic worship will  
more

more properly be performed, if the individuals in each house are habituated to private devotion. Thus then prayer in secret also tends to the glory of God, since it is subservient to those acts which are designed openly to exalt his holy name. And in its influence on our moral conduct, private prayer is more powerful than either domestic or public worship. For, as in retirement from all objects that engage the attention of the senses, the soul is left free to carry on more immediate intercourse with the Father of spirits; and as it may without restraint, though with all humility, there disclose its inmost thoughts, and pour forth its supplications for help in the time of need; so the impressions made by frequent repetitions of these exercises, operate more strongly on the mind, than any effects resulting from other modes of worship; on the one hand checking our passions, on the other enforcing conformity to that reason, which when duly obeyed, redounds to the glory of God by whom it was bestowed.

DISC.  
XIV.

DISC.

XIV.

There are forms in common use, which as they are conducive towards maintaining a sense of Divine Providence, so the observance of them is to the glory of God. Such, for instance, is the custom of begging, in a few words, a benediction<sup>5</sup> on our food, and of returning thanks for the sustenance afforded us; a custom so agreeable with reason, that even in ages antecedent to civilization of manners, the heathens at their feasts performed<sup>6</sup> a ceremony expressive of religious gratitude. Be it so, that on these

<sup>5</sup> Ὅτι γὰρ τῆς ἀρτὸς εὐλογῆσαι, ἀναβλέψας εἰς τοὺς οὐρανοὺς κῆρατι, παιδεύων τραπέζης μὴ προτεροὺς ἀπογευσθῆναι, ἕως αὖ εὐχαριστήσωμεν τῷ τῆς καρπῆς πεποιηκότι.

“ When Christ blessed the loaves, he looked up to heaven and prayed, teaching us to taste of nothing on our table till we have first of all given thanks to the Author of all fruits.” CHRYSOST. vol. vii. p. 691, C.

<sup>6</sup> Cæterum surgentes de mensâ, de postremo potu libabant diis in gratiarum actionem, fundentes vini meri paululum in mensam, vel in focum ardentem, qui hujus sacri causâ aderat.

Nam semper et in omnibus, memoria numinis ob animum est habenda. En, antiquam pietatem gentium, non Judæorum: non capiebant cibum, nisi ante libassent diis. Dammii Lexcion V. Σπιδν.

occasions,



occasions, as in other familiar usages, there too often prevails a careless indifference: DISC.  
XIV.  
still, however, the practice, though inattentively followed, is in itself laudable and in its consequences salutary. For, he who habituates himself to this duty, professes to the world that he lives not in a state of insensibility to the God that supports him; and he induces mankind to place confidence in him, since he gives them a pledge that he is actuated by considerations of a higher nature, than regard merely to secondary and human causes.

Thus then the glory of God is more particularly promoted by all acts of religious service, whether public or private, social or retired.

Let us now consider the motives that should impel us to a conscientious discharge of sacred duties, by which God may be magnified.

Of all the Beings, which inhabit this earth, man only <sup>7</sup> is made capable of acknowledg-

<sup>7</sup> Itaque ex tot generibus nullum est animal præter hominem, quod habeat notitiam aliquam Dei.

Cic. de Leg. i. 8.

DISC.  
XIV.

ing the existence of God, and of expressing gratitude for the goodness of his Creator.

Wherefore is man thus distinguished from brute animals? wherefore hath he understanding to discern, sense to estimate, and language to recount the blessings that are poured on him by a God visible in his works, though in other respects invisible? Every act of that supreme intelligence, which resides in God, must necessarily be towards some intentional end. As the external senses and several members of the body are designed for the respective uses, to which by instinct we apply them, so the internal capacities and dispositions of the mind are assuredly imparted for the purposes, to which they have been employed by the generality of civilized men in all ages and nations. God worketh not in vain. If He hath fitted us with *ability* to be religious, indisputably it is his will that we *should* shew our reverence for Him, offer Him prayer, and render Him thanks; since these are the services naturally resulting from the powers with which we are endowed.

duced. He then who neglects to express his veneration, make his supplications, and declare his sense of obligation to his Maker and Preserver, presumptuously refuses compliance with the Divine will, a will manifested in the very constitution of the human mind. Whether such resistance to the design of our Creator can upon any principle of moral obligation be deemed a trivial offence, will be matter of doubt to those only, who know nothing of God's beneficence, of Man's dependence, of the reciprocal return which is universally expected from him who receives, to him who has conferred invaluable blessings.

But leaving arguments deduced from reason, let us come to points of utility arising from the punctual discharge of religious duties.

To our country, the preserving of Faith in God by devotional acts is highly beneficial, as it both lays and secures the deepest foundation for public virtue. To our families, it is of most happy consequence, as it trains up children in temperance, affection, and rectitude; and influences domestics to behave

DISC. with industry, civility, and honesty. On  
 XIV. ourselves it operates with salutary force, as  
 it strengthens our resolutions to conduct ourselves in all cases as becomes the sons of God. Take the reverse, and mark the effects which proceed from disregard to religious duties. Where Religion is neglected, principles of morality become gradually loose, and at length give way to universal profligacy<sup>8</sup>. General corruption of morals has a natural tendency to create contempt of laws; and thence flow disorderly interruptions of the public peace, and insecurity both to person and property. An irreligious magistrate will have dissolute subjects<sup>9</sup>: an irreligious parent must not be surprised that his children prove disobedient, unkind, and vicious: an irreligious master

<sup>8</sup> Forgetfulness or denial of God, his providence, and judgments to come, undermines all steady foundations of probity and fidelity, by which any nation must stand; rendering without force and absolutely null, all the laws, that can be made by your's, or any other human authority.

Bp. HOOPER's Sixth Sermon, p. 664.

<sup>9</sup> Multitudinem, quæ semper semè regenti similis est. LIV. v. 28.

is taking the most effectual method to ruin DISC.  
the qualities that are of the highest value, XIV.  
when found in domestics. Say then; do  
not love for our country, love for our fa-  
milies, and self-regard, combine in recom-  
mending to us, (as we value our nation,  
our kindred, ourselves,) a due attention to  
religion? And shall we be so dead either to  
public spirit, or to parental feelings, or to  
common concern for our own interest, as  
not to obey the pressing call which invites  
us to the performance of its duties? If any  
man profess genuine Patriotism, sincere at-  
tachment to those about him, and prudent  
anxiety for his own welfare, let him shew  
himself in earnest by a line of religious beha-  
viour, that will be the source of moral virtue,  
and the occasion of temporal no less than  
of eternal happiness, to all that he holds  
dear as a member of community, a parent,  
a master, a man!

Nor in acts of private devotion only  
let him rest satisfied. The glory of God  
should be promoted in a manner pub-  
lic



DISC. lic<sup>10</sup> as are the mercies He confers. The  
 {XIV. Sabbath claims the attention of every rational man, for it is then the glory of God is the direct object for which religious societies assemble.

Nor is attendance at public worship the *whole* that is claimed on the Sabbath, in countries where with a view to the glory of God, an intermission of ordinary amusements is on that day established; established in piety towards Him, "in whose hands are all our times," and in great, very great wisdom, for the purpose of invigorating the moral sense, and of renovating the mind in habits of goodness. In this our own enlightened nation, it behoves us, at least on one day in seven, to relinquish some portion of our common pursuits, and sacrifice

<sup>10</sup> To be of no church (says Dr. JOHNSON) is dangerous. Religion, of which the rewards are distant, and which is animated only by faith and hope, will glide by degrees out of the mind, unless it be invigorated and re-impressed by external ordinances, by stated calls to worship, and the salutary influence of example.

Life of MILTON.

them

them to engagements of a more sober and serious kind; engagements, calculated for raising the soul to contemplation of the Deity, and for diffusing a sense of piety and virtue throughout the kingdom. He that *will* deny himself his usual gratifications, on days set apart for religious worship, though he doth it only for the sake of fashion, yet he deserves at least the commendation of being prudently decorous. Or if he is prompted by humanity to exempt from labour his "man servant, his maid servant, "his cattle," and beast of burden on the seventh" day; he is to be esteemed as

DISC.  
XIV.

"The Mosaic law, which enjoined rest on the SEVENTH day, among other considerations had regard to servants; and intended to protect them against the severity of their masters, who allowed them no respite from their labour. See GROTIUS on "The Truth of the Christian Religion," B. 5. 10. If there are *now* any, who exact the labour of MORE than SIX days, and who either legally, or even practically, deny the lower orders of society rest on every SEVENTH day; they would do well to consider if it be not an act of oppression towards the most laborious part of mankind, even to fix the days for their repose at a distance WIDER than the SEVENTH; much more so then, not to grant them repose on any days whatever.

DISC. merciful and benevolent. But if, as much  
 XIV. as is possible and compatible with his situation, he either declines the avocations of his daily business, or foregoes the enjoyment of his familiar pleasures; and in either or both cases acts with the intention of impressing on the hearts of others a reverence for Almighty God; with the view of leaving them leisure for consideration of moral and religious truths; and in the hope of thus disseminating right principles of action among the mass of the people; he then merits the praise of being a conscientious man.

Nor let cessation from ordinary amusements on the Sabbath day either be ridiculed by levity as scrupulous weakness, or reproached by indifference as but useless *form*. Form indeed it is; but let the shallow reasoner be taught to know that human life is made up of *forms*; and if *forms* will lead to substantial goodness, they are of importance; and he that observes them is instrumental to the effects arising from such observance. There are things innumerable, which are indifferent in themselves and taken abstractedly,

tractedly, but which are altered in their DISC.  
nature by contingent circumstances. Thus, XIV.  
sounds of music considered apart from any  
ideas annexed to them, must be all alike in-  
nocent on all days indiscriminately. But if  
to certain sounds be annexed certain ideas  
not suitable with the place or time in which  
they are introduced, then on account of the  
associated ideas the sounds themselves be-  
come improper on that particular occasion.  
And the introduction of them will become  
absolutely criminal, if it proceeds from a  
design to insult the sanctity of a season de-  
dicated to the God of the universe. On  
the other hand there may to certain sounds  
be annexed certain ideas that correspond  
with the spirit either of cheerful or serious  
devotion: in which case, for the sake of the  
ideas connected with them, the sounds  
themselves are not only allowable, but pecu-  
liarly fit, on the Sabbath day. To various  
modes of public and private diversion, simi-  
lar observations may be extended. In them-  
selves they may be innocent; but on account  
of their unsuitableness with the intent of the  
Sabbath, and of their power to turn the

D I'S C. mind from reflections on God and on its  
 XIV. own progress in moral improvements, they  
 are culpable, because positively injurious to  
 the piety and virtue of society. But if the  
 pursuit of engagements, that may be the  
 occasion of increasing indifference to reli-  
 gion and of corrupting manners, be censura-  
 ble and criminal; the prescribing of a rule  
 to himself by which he will exclude occu-  
 pations, that in their consequences may  
 weaken the grounds of piety and loosen the  
 ties of morality among the members of his  
 community, is in any person an act of real  
 virtue; and the commendable motive which  
 induces him to lay on himself this restraint,  
 entitles him to praise for his exemplary con-  
 duct and good purpose.

The recollection of every one will readily  
 call to his mind the several local practices,  
 which, in the respective places where they  
 prevail, are adopted with the intent of ex-  
 pressing reverence for the day appropriated  
 to religious worship. Whether it be the  
 wearing of a better garment; or not travel-  
 ling, except in cases of necessity, without  
 having previously attended Divine service,

OR



or designing to attend it at the journey's end; whether it be these or other usages, <sup>DISC. XIV.</sup> which to the superficial observer may appear unimportant; still, as in these and similar modes of distinguishing the Sabbath, much more is meant than meets the eye; and as the customs are instituted to promote an end of the highest concern; the continuance of them is an object worthy the attention of every person, who rightly estimates the consequence of actions. The practices themselves are indeed little things; but nothing little, the termination of which is ultimately momentous, will be deemed too trivial for the notice of him who knows what prodigious effects arise from the most minute causes. "All things are lawful, "but all things are not expedient",<sup>12</sup>" is a maxim widely extensive in comprehension, and to nothing more applicable than to the manner in which the Sabbath should be spent. Not only that which is harmless merely in itself, but that also which through the force of example cannot lead others to

<sup>12</sup> 1 Cor. vi. 12.

D I'S C. mind from reflections on God and on its  
 XIV. own progress in moral improvements, they  
 are culpable, because positively injurious to  
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merely in itself, but that also which through  
the force of example cannot lead others to

<sup>12</sup> 1 Cor. vi. 12.

DISC. harm by encouraging vice and irreligion,  
XIV. should be our aim and rule of conduct; on  
all days indeed if it were possible, but on  
the Sabbath principally and particularly:  
for it is the day dedicated to God and vir-  
tue. And if there be a God, of infinite  
goodness, mercy, and power, by whom we  
were created and by whom we exist; if  
there be in virtue any beauty, excellence,  
and utility; if man be the best work of  
God's creation upon earth; if reason be  
justly the pride of man; if we feel as men  
of affectionate dispositions for our kindred;  
as men of benevolence for all the members  
who live in the same state with us; as men  
of public principle concerned for the true  
welfare, the permanent stability, and the  
national honour of our country; let us, let  
us not depart from the wisdom of our an-  
cestors by diminishing the sanctity of such a  
day, a day that hath God's glory indeed for  
its first object, but human happiness for its  
infallible consequence.

# APPENDIX.

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## NOTES AND EXTRACTS.

Page 30, Line 3.

*THIS creative power in the Son the Scriptures assert in the most express terms.*

See Dr. MACKNIGHT on Eph. iii. 9. "Here  
" the context leads us, *by the creation of all*  
" *things*, to understand the formation of all the  
" dispensations of religion by Christ. CHAND-  
" LER, however, is of opinion, that the creation  
" of the heavens and the earth is included in  
" the general expression *all things*; and that it  
" adds dignity to the sentiment, as it represents  
" our Saviour as the author of Natural and  
" Moral Creation, under the direction, and by  
" the power of God his Father. The parallel  
" passage, Col. i. 16. confirms this opinion."

Dr. MACKNIGHT remarks, on Col. i. 16.

" *Things visible*, are those said in the forego-

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“ing clause to be *upon the earth*; the material fabric, with all its inhabitants, called, Heb. xi. 3. τα βλεπομενα, *things which are seen*. Things invisible, are those said to be in the heavens; namely, the different orders of angels, good and bad; called in the following part of the verse *thrones, lordships, &c.*—Because, in after-times, false teachers would arise and affirm, some that the world was made by angels; others, that it was made by an evil principle; the Apostle may have been directed by the Spirit to declare, in the most express manner, that all things were created by God’s beloved Son, that the sincere might be preserved from those pernicious errors.”

P. 32. l. 5. *He saw through faith the coming of Christ.”*

The same may be affirmed not of Abraham only, but of devout Jews in general, according to Dr. MACKNIGHT’S acceptance of προηλπικετας, Eph. i. 12, “who before hoped in the Christ.” Which interpretation he confirms by CHANDLER’S note on this passage: “This is a proper characteristic, or distinguishing mark of the Jews. They had the promise of

“ of the Messiah or Christ, and therefore hoped  
 “ in him before the time of his actual appear-  
 “ ance. Thus we find it was the common cha-  
 “ racter of the devout Jews, that they *waited*  
 “ *for the consolation of Israel*, Luke, ii. 25. and  
 “ that they looked for redemption in Jerusa-  
 “ lem,” v. 38. “ that is, they hoped in the  
 “ Messiah before the time of his appearance.”

P. 41. l. 19. CHRIST, *who is over all*, GOD  
*blest for ever.*

For St. Paul's opinion respecting the divinity  
 of CHRIST, we may confidently appeal to this  
 Text. The conjecture of SCHLICHTING and  
 CRELL is supported by no MS. The common  
 reading of the original is not only defended by  
 all that was remarked by MILL, and collected  
 by WOLFIUS; but it is also retained by WET-  
 STEIN and GRIESBACH, and approved by MI-  
 CHAELIS.

See MARSH's Translation of MICHAELIS's  
 Introduction, &c. vol. ii. ch. x. § i.  
 p. 387. § v. p. 417. ch. xii. § i. p. 471.  
 ed. 1793.

P. 66. l. 6. *Whence came Man?*

According to the allowed axiom, “ *Causas*  
 “ *rerum naturalium non plures admitti debere,*

K k 2

“ *quam*

“ quam quæ et veræ sunt et earum phænomenis  
 “ explicandis sufficient,” (See lib. iii. NEWTONI  
 Princip. Math.) most strictly philosophical is  
 the Mosaic account of the origin whence the  
 whole human species is derived. For the causes  
 of the varieties in the race of man, which now  
 appear, see Chapter vi. Sect. 3. “ Observations  
 “ made during a Voyage round the World,”  
 by JOHN REINOLD FORSTER.

P. 186. l. 1. *They hasten to see any display either of  
 skill or agility, though extremely perilous, &c. &c.*

TACITUS remarks on the ancient Germans ;  
 “ Genus spectaculorum unum, atque in omni  
 “ coetu idem. Nudi juvenes, quibus id ludi-  
 “ crum est, inter gladios se, atque infestas  
 “ frameas, saltu jaciunt. Exercitatio artem  
 “ paravit, ars decorem : non in quæstum ta-  
 “ men, aut mercedem : quamvis audacis las-  
 “ civiæ pretium est, voluptas spectantium.”

TACITI Germania, § 24.

P. 186. l. 6. *The inhabitants are addicted to games  
 of chance.*

“ Aleam (quod mirere) sobrii inter seria ex-  
 “ ercent, tantâ lucrandi perdendive temeritate,  
 “ ut,

“ ut, cùm omnia defecerunt, extremo ac novif-  
 “ fimo jactu de libertate et de corpore con-  
 “ tendant. Viſtus voluntariam ſervitutem adit :  
 “ quamvis junior, quamvis robuſtior, alligari  
 “ ſe ac venire patitur. Ea eſt in re pravâ per-  
 “ vicacia : ipſi fidem vocant.”

TACITI German. § 24.

It is ſingular that obligations thus contracted ſhould, above all others, have been conſidered as debts of honour, even from ſo remote antiquity.

The ſame paſſion for gaming was found among the native inhabitants of South America.

“ An immoderate love of play, eſpecially  
 “ at games of hazard, which ſeems to be  
 “ natural to all people unaccuſtomed to the  
 “ occupations of regular induſtry, is likewise  
 “ univerſal among the Americans. The ſame  
 “ cauſes, which ſo often prompt perſons at  
 “ their eaſe in civilized life to have recourſe to  
 “ this paſtime, render it the delight of the  
 “ ſavage. The former are independent of labour ; the latter do not feel the neceſſity of  
 “ it ; and as both are unemployed, they run  
 “ with tranſport to whatever is of power to ſtir

“ and agitate their minds. Hence the Americans, who at other times are so indifferent, so phlegmatic, so silent, and so disinterested, as soon as they engage in play become rapacious, impatient, noisy, and almost frantic with eagerness. Their furs, their domestic utensils, their clothes, their arms, are staked at the gaming-table; and when all is lost, high as their sense of independence is, in a wild emotion of despair or of hope, they will often risk their personal liberty, upon a single cast.”

Dr. ROBERTSON's "History of America,"  
b. iv. p. 395. edit. 4to. 1777.

In the philosophical parts of this paragraph, Dr. ROBERTSON was long since anticipated by the penetrating Abbé DU BOS. See his "Critical Reflections on Poetry," part i. c. 2.

P. 228. l. 3. *It is contrary, &c.*

Si quis allatis haftenùs argumentis pro Christianâ Religione fatis sibi factum non putet, sed magis urgentia desideret; scire debet, pro rerum diversitate, diversa quoque esse probandi genera; alia in mathematicis, alia de affectionibus corporum, alia circa deliberationes, alia  
ubi



ubi FACTI EST QUÆSTIO ; in quo genere sane standum est nullâ suspicione laborantibus testimoniis.

GROTIUS de Ver. l. ii. 19.

P. 232. l. 14. *Testimonies from the age immediately subsequent to them.*

*Justin Martyr*, A. D. CL. mentions the Gospels as universally received and read in the congregations, in his time. He must have conversed with Christians, who were old men, and from them have learned that the Gospels were extant when they were young.—And his citations from the four Gospels, from the Epistles of St. Paul, and from the Revelation, shew to a demonstration that he had them as we now have them, in the main.

In the interval between A. D. LXX. and Justin, are the authors called Apostolical, as *Clemens, Hermas, Barnabas, Ignatius*. These authors make use of some of the Gospels and Epistles, and allude to them; which makes them highly valuable, and serviceable to the Christian cause.

Dr. JORTIN's "Remarks on Ecclesiastical History," vol. i. p. 51.

*Polycarp*, in his Epistle to the *Philippians*, supposed to be written about A. D. CVII. has passages and expressions from *Matthew*, *Luke*, the *Acts*, St. Paul's Epistles to the *Philippians*, *Ephesians*, *Galatians*, *Corinthians*, *Romans*, *Thessalonians*, *Colossians*, 1 *Timothy*, 1 Ep. of *John*, and 1 of *Peter*, and makes particular mention of St. Paul's Epistle to the *Ephesians*.

Dr. JORTIN's "Remarks on Ecclesiastical History," vol. i. p. 68.

For an account of Irenæus, Athenagoras, Theophilus, Clemens Alexandrinus, and Tertullian, see MOSHEIM's "Ecclesiastical History," part ii. ch. 2. Cent. ii.

BRYANT, in his "Treatise upon the Authenticity of the Scriptures," remarks on Celsus, who lived in the time of Adrian, *i. e.* in the second Century; that "many of the principal passages in the Evangelists and Apostles, as well as in the Old Testament, are either quoted, or alluded to, by him."

P. 288. *On some principal Virtues in the Character of St. PAUL.*

See the MELETEMATA of WITSIUS.

Quid cæteras Pauli virtutes memorem? profundam illam *Humilitatem*, quâ se aliorum pedibus

bus lubens submisit omnium se peccatorum maximum, omnium sanctorum ελαχιστοτερον, *minimo minorem*, sponte professus: sublimem illam *magnanimitatem*, quâ calcatis omnibus seculi illecebris, omnibus carnis commoditatibus, omnibus sævissimarum mortium terriculamentis, non nisi spiritualia ac cœlestia cogitabat, loquebatur, et sectabatur super omnia: illum *zelum*, quo totus ad Dei gloriam hominumque salutem flagrabat: illam *charitatem* prorsus incredibilem, quâ paratus erat, si quidem fieri posset, anathema esse a Christo pro Judæis, fratribus suis secundum carnem: illam in obeundo munere *diligentiam*, nullis fractam laboribus: illam *constantiam* planè invictam, sub nullis fatiscentem periculis, opprobriis, cruciatibus: *prudentiam* illam prope divinam, quâ singularem rerum, hominum, temporum momenta prospicienter expendens, quid, ubi, quando, quomodo agendum esset, sapientissimè discernebat: *sanctitatem* denique exactissimam, quâ ipsum, quantum pote, Christum referens et exprimens, toti se Ecclesiæ exemplum præstitit. Quid *liberalitatem* laudem, curamque pauperum, quorum sublevandorum gratiâ tam longinqua et molesta aliquoties suscepit itinera? quid *sobrietatem* et parsimoniam, per quam factum est ut solo victu et amictu contentus, non modò nihil opulentum  
in

in vitâ expetierit, sed semper in re tenui a licitis etiam abstinuerit?

De Vitâ Pauli, § 13. c. 8. p. 226. ed. 1717.

P. 299. l. 2. *Journeyings widely extended, &c.*

Ad historiam Pauli pertinet id quod de suâ infatigabili diligentia in Evangelii prædicatione, nullâ equidem jactantiâ, sed solâ veritatis conscientia, ad Dei gloriam, narrat Rom. 15. 19. *se ab Hierosolyma καὶ κυκλῶ et circumjacentibus regionibus, ad Illyricum usque Evangelium Christi implevisse.*

Omnia Pauli itinera, quæ in hoc usque tempus fecit, simul mente complectenda sunt, ut justam ingentis illius tractûs ideam formemus. Neque pigebit cuncta in compendium redacta uno veluti obtutu contemplanda præbere. Initium prædicationis Paulinæ a *Damasco* est. Inde in *Aram* profectus, ibique triennium commoratus, *Damascum* rediit, mox *Hierosolymam* iturus, *Hierosolymâ Cæsaream* profectus est; hinc *Tarsum* patriam suam: unde a Barnabâ *Antiochiam* accitus est. Quocum iterum *Hierosolymam* tetendit, sublevandæ necessitati pauperum. *Hierosolymâ Antiochiam* regressi, inde *Seleuciam* adiverunt; mox *Cyprum*, et *Pamphyliæ* civitates quasdam, et *Antiochiam Pisidiæ* ab illâ Syriæ diversam, denique

denique *Lycaoniam*; inde *Antiochiam* reversuri, unde fuerant commendati gratiæ Dei ad opus quod impleverant. Antiochiâ iterum *Hierosolymam* missi sunt, Apostolos et Presbyteros illius Ecclesiæ consulturi super necessitate circumcisionis cæterorumque rituum Mosaicorum: quo officio defuncti *Antiochiam* unâ cum decreto Apostolico redierunt. Dehinc *Phrygiam*, *Galatiam*, *Myfiam*, peragravit Paulus, donec *Troada* pervenit; unde cœlesti visione in *Macedoniam* accitus *Europam* intravit, et itinere facto per *Amphipolim* et *Apolloniam*, ad mare Illyricum sitam, uti ex GROTIUS nuper observavimus, *Philippos* et *Theffalonicam*, Macedoniæ urbes, venit. Inde *Ephesum*; quo visitatis *Galatiæ* et *Phrygiæ* Ecclesiis, non multo post rediit. Epheso per tumultum Demetrii, pulsus in *Macedoniam* et *Græciam* ivit, ibi dum tres menses peragit, hanc ad Romanos epistolam scripsit.

De Vitâ Pauli, § 9. c. 14. p. 148.

P. 308. l. 11. *In his enlarged view of the Christian Covenant, &c.*

Gal. ii. 14. Non licet ex hâc historiæ sacrae parte concludere *errorem in fide* in alterutro Apostolorum, vel *dissensum in doctrinâ* inter utrumque. Indubium enim est, quod doctrinam attinet,  
Petrum



Petrum in hoc negotio ejusdem sententiæ fuisse cum Paulo: fas scilicet homini Judæo esse familiaritatem colere cum Gentilibus fide Christianâ præditis. Sic ipse edoctus erat oraculo, Act. x. 19, 20. Sic docuerat Hierosolymitanos, Act. xi. 12—17. Sic comprobaverat suâ praxi, Gal. ii. 12. Non fuit ergo *error in dogmate*. Omnis perplexitas Petri fuit circa facti *circumstantias*, ubi suum prudentiæ moderamen est. Ea docet, omnibus omnia fieri, etiam infirmis veluti infirmum. 1 Cor. ix. 20, 22. Id existimabat Petrus hic habere locum, ne offenderet circumcisos, quorum præcipuè erat Apostolus. Paulus autem perspicaciùs et veriùs arbitrabatur, ex intempestivâ hâc accommodatione plus scandali nasci, et de Christianâ libertate ultra quàm par est delibari: nam et Judæos confirmari in suâ, injustâ sane, adversus Gentiles duritie; et Gentilium fidelium animos præter rationem turbari, quasi non æquam cum Judæis credentibus in Christi justitiâ ac Dei favore partem haberent. Tota ergo hæc controversia fuit, non de *doctrinâ* libertatis Christianæ, sed de illius *usu*, *hîc* et *nunc*: in quâ re Paulus prudentiæ regulas meliùs perspectas habuit quàm Petrus.

De Vitâ Pauli, § 4. c. 13, p. 65. WITSIUS.

That

That in his sentiments respecting the fundamental articles of Christianity, St. Peter is on all occasions consistent with himself, will appear upon examining the several passages in which those sentiments are clearly delivered.

1.—In Acts, i. 22. St. Peter shews the necessity of ordaining one, who should be a witness of Christ's resurrection.

2.—Acts, ii. 22—36. He insists on the resurrection and exaltation of our Lord; and in ver. 38. exhorts the Jews to be baptized “in the name of Jesus Christ, for the remission of sins;” assuring them that they shall then receive the influence of the Holy Spirit: “for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord shall call.”

3.—Acts, iii. 12—29. He sets forth that God had “glorified his son Jesus,” whom he styles the “Holy One, the Just, the Prince of Life.” He inculcates repentance; conversion; and faith in Christ, as the Prophet foretold by Moses, as the Seed promised to Abraham, as the Son of God raised up and sent to bless the Jews first, “by turning away every one of them from their iniquities.”

4.—Acts, iv. 8—12. With firm intrepidity he maintains before the Jewish rulers the resurrection

rection and dignity of our Lord, and boldly adds, "there is none other name under heaven given among men, whereby we must be saved."

5.—Acts, v. 27—30. In the prayer, which St. Peter and St. John offered up unto God, Jesus is twice called the Holy Son of God.

6.—Acts v. 29—32. He declares, that from a principle of obedience to God, he is bound to preach in Jerusalem, that God "raised up Jesus," and "exalted him to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."

7.—Acts, x. 36—43. He briefly intimates the nature of Christ's Ministry upon Earth; asserts his Resurrection; proclaims Him "Lord of all;" and declares the commission given himself and the other Apostles, "to preach unto the people, and to testify that it is He which was ordained of God to be the Judge of quick and dead. To Him give all the prophets witness, that through His name, whosoever believeth in Him, shall receive remission of sins."

8.—Acts, xv. 7—11. On the question which arose respecting the necessity of enforcing the observance of Mosaic ordinances on Gentile converts,

converts, in terms remarkably strong he expresses his utter disapprobation of such doctrine :

“ Now therefore why tempt ye God, to put a  
 “ yoke upon the neck of the disciples, which  
 “ neither our fathers nor we were able to bear ?  
 “ But we believe that through the Grace of the  
 “ Lord Jesus Christ, (q. d. and not by ritual  
 “ works of the Mosaic Law,) *we* shall be saved,  
 “ as they.”

9.—In his first Epistle, i. 3. he thus comforts the dispersed converts : “ Blessed be the God and  
 “ Father of our Lord Jesus Christ, which, ac-  
 “ cording to his abundant mercy, hath begotten  
 “ us again unto a lively hope, by the resurrec-  
 “ tion of Jesus Christ from the dead.”

10.—In v. 16, he exhorts them to holiness; and in v. 18, suggests to their minds the inestimable price of the redemption purchased for them :  
 “ Forasmuch as ye know that ye were not  
 “ redeemed with corruptible things, as silver  
 “ and gold, from your vain conversation re-  
 “ ceived by tradition from your fathers : but  
 “ with the precious blood of Christ, as of a  
 “ lamb without blemish and without spot : who  
 “ verily was fore-ordained before the foundation  
 “ of the world, but was manifest in these last  
 “ times for you, who by Him do believe in

“ God that raised Him up from the dead and  
 “ and gave Him glory, that your faith and hope  
 “ might be in God.”

11.—1 Ep. ii. 3—8. He recommends to the converts mutual charity, by representing them as formed into one body, united together in the similitude of a temple, the foundation and “ chief corner-stone” of which is Christ; and “ he that believeth in Him shall not be con-  
 “ founded.”

12.—1 Ep. ii. 18—24. He encourages domestic servants to be patient under sufferings, by setting before them the example of Christ, “ who  
 “ his own self bare our sins in his own body  
 “ on the tree, that we being dead to sin should  
 “ live unto righteousness: by whose stripes ye  
 “ were healed.”

13.—1 Ep. iii. 16—22. That amidst their most difficult trials the converts should so act as to preserve a good conscience; St. Peter tells them, “ it is better, if the will of God be so, that ye  
 “ suffer for well-doing than for evil-doing;” and reminds them that “ Christ also once suffered for sins, the just for the unjust, that he  
 “ might bring us to God, being put to death  
 “ in the flesh, but quickened by the Spirit:” and he animates them to perseverance in a  
 course



course of innocency, notwithstanding the calamities of persecution, by pointing out the confident assurance with which they might expect the recompence of future happiness, “ by the  
 “ resurrection of Jesus Christ, who is gone into  
 “ heaven, and is on the right hand of God,  
 “ angels, and authorities, and powers, being  
 “ made subject unto Him.”

14.—1 Ep. i. 2 and 22. To the Holy Spirit the Apostle ascribes it, that the converts are become obedient to the Gospel.

There prevails throughout these passages the most uniform consistency. Nor is this the only circumstance here to be observed. Between them and the doctrines of St. Paul there is moreover the most perfect agreement. In proof of which assertion, let us refer to some, and transcribe other Texts, arranging them in paragraphs corresponding with those that precede, according to the figures respectively prefixed to each.

2, 3.—In Acts, xiii. 23—39. the topics of St. Paul's Discourse at Antioch in Pisidia are similar to those, which St. Peter used at Jerusalem. Acts, ii. 22—36. iii. 12—29. Each alludes to the case and words of David.

Acts, xxvi. 22, 23. St. Paul thus defends himself before Agrippa :

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“ Having

“ Having therefore obtained help of God, I  
 “ continue unto this day, witnessing both to  
 “ small and great, saying none other things  
 “ than those, which the prophets and Moses  
 “ did say should come ; ‘ That Christ should  
 “ suffer, and that He should be the first that  
 “ should rise from the dead, and should shew  
 “ light unto the People, and to the Gentiles.”

To the Corinthians he writes ; 1 Cor. xv.  
 3, 4. “ For I delivered unto you first of all  
 “ that which I also received, how that Christ  
 “ died for our sins, according to the Scriptures :  
 “ and that he was buried, and that he rose  
 “ again the third day, according to the Scrip-  
 “ tures.”

6.—Acts, xx. 24. To the chief persons of the  
 church of Ephesus, St. Paul intimates his strong  
 persuasion that he was soon to endure “ bonds  
 “ and afflictions ;” but in the same spirit of  
 fortitude, resignation, and obedience to the  
 divine will, which animated St. Peter, he adds,  
 “ None of these things move me, neither count  
 “ I my life dear unto myself, so that I might  
 “ finish my course with joy, and the ministry  
 “ which I have received of the Lord Jesus,  
 “ to testify the Gospel of the grace of  
 “ God.”

7.—Acts,

7.—Acts, xvii. 31. At Athens he declares that God had “appointed a day, in the which  
“ He will judge the world in righteousness, by  
“ that Man whom he hath ordained.”

When to the Romans he intimates the distinguished privileges, which divine favour had conferred on the Israelites, he mentions it as the completion of all blessings, that of them, “as  
“ concerning the flesh, Christ came, who is  
“ over all, God blessed for ever.” Rom. ix. 5.

8.—Gal. v. 1. To the Galatians he says,  
“ Stand fast therefore in the liberty wherewith  
“ Christ hath made us free, and be not entangled  
“ again with the yoke of bondage.”

Gal. ii. 16. “ Knowing that a man is not  
“ justified by the works of the law, but by the  
“ faith of Jesus Christ, even *we* have believed  
“ in Jesus Christ, that we might be justified by  
“ the faith of Christ, and not by the works of  
“ the law.”

Rom. iii. 20—28. To the Romans he pronounces that “by the deeds of the law there  
“ shall no flesh be justified.”—“ All have  
“ sinned, and come short of the glory of God ;  
“ being justified freely by his grace, through  
“ the redemption that is in Christ Jesus, whom  
“ God hath set forth to be a propitiation,

L 1 2

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“ God hath set forth to be a propitiation,



“ through faith in his blood, to declare his  
 “ righteousness for the remission of sins that  
 “ are past, through the forbearance of God.”

9.—1 Theff. iv. 14—18. “ If we believe  
 “ that Jesus died and rose again, even so them  
 “ also which sleep in Jesus will God bring with  
 “ him.”—“ Wherefore, comfort one another  
 “ with these words.”

10.—Eph. i. 6, 7. “ He hath made us  
 “ accepted in the Beloved, in whom we have  
 “ redemption through his blood, even the for-  
 “ giveness of sins, according to the riches of  
 “ His grace.”

Col. i. 14. “ In whom we have redemption  
 “ through His blood, even the forgiveness of  
 “ sins.”

11.—Eph. ii. 19—21. “ Now therefore ye are  
 “ no more strangers and foreigners, but fellow-  
 “ citizens with the saints, and of the household  
 “ of God; and are built upon the foundation  
 “ of the Apostles and Prophets, Jesus Christ  
 “ himself being the chief corner-stone; in  
 “ whom all the building fitly framed toge-  
 “ ther, groweth unto a holy temple in the  
 “ Lord.”

12.—Rom. vi. 6. “ Our old man is cruci-  
 “ fied with him, that the body of sin might be  
 “ destroyed,

“ destroyed, that henceforth we should not  
“ serve sin.”

2 Cor. v. 21. “ He hath made Him to be  
“ sin for us, who knew no sin; that we might  
“ be made the righteousness of God in Him.”

Phil. ii. 8. “ And being found in fashion as  
“ a man, He humbled himself, and became  
“ obedient unto death, even the death of the  
“ cross.”

Heb. ix. 28. “ So Christ was once offered  
“ to bear the sins of many.”

13.—Phil. ii. 9—11. “ Wherefore God also  
“ hath highly exalted Him, and given Him a name  
“ which is above every name, that at the name  
“ of Jesus every knee should bow, of things in  
“ heaven and things in earth, and things under  
“ the earth: and that every tongue should con-  
“ fess that Jesus Christ is Lord, to the glory  
“ of God the Father.”

Eph. i. 20—22. “ He raised Him from the  
“ dead, and set Him at his own right-hand in the  
“ heavenly places, far above all principality,  
“ and power, and might, and dominion, and  
“ every name that is named, not only in this  
“ world, but also in that which is to come:  
“ and hath put all things under his feet, and

“ gave Him to be the Head over all things to  
“ the Church.”

15.—Gal. v. 22. “ The fruit of the Spirit  
“ is love, joy, peace, long-suffering, gentleness,  
“ goodness, faith.”

1 Cor. xii. 3. “ No man can say that Jesus  
“ is the Lord, but by the Holy Ghost.”

If the discourses and writings of these two Apostles be now compared, we shall find St. Peter concurring with St. Paul, in all his opinions and declarations on the leading principles of Christianity. That Christ is the Son of God; that He is the Messiah; that He died as an atoning sacrifice for the moral guilt of human nature; that He rose from the dead; that He is exalted to the highest dignity, and endowed with Almighty power; that even a Jew could hope to recover the favour of God, *only* by faith in Christ, and obedience to Him as his Lord and Saviour, and that therefore the observance of ceremonious rites was not to be imposed on the Gentiles as indispensably requisite for their admission to the Christian covenant; that faith in Christ, and obedience to Him, proceed from the assistance which the Holy Spirit imparts to us; and that the Resurrection of our  
Lord

Lord is a pledge which gives us assurance of our own resurrection: all these truths are maintained by St. Peter not less explicitly than by St. Paul. Hence then we have reason to acquiesce in the opinion of Dr. PALEY, that the ground of dissension between these Apostles was not any matter so essential, as "compelling the Gentiles to be circumcised," (according to Dr. MACKNIGHT's account, in p. 35 of his "Life of St. Paul,") but merely some point of accommodation between the Jewish and Gentile converts; such, perhaps, as a stricter abstinence from meats offered to idols, from things strangled, and from blood, than the Gentile converts were yet disposed to adopt.

But from whatever cause their dispute may have arisen, it seems to have terminated in cordial reconciliation. The words of St. Peter, in his 2 Ep. iii. 15. justify this supposition. Thus then, if their dissension was an instance of human frailty to be lamented, their placability was an example of Christian forgiveness to be imitated.

P. 324. l. 13. *A Pythagorean.*

Σκηνος et Hebræis et Pythagoricis est corpus.  
 Sic γεωδες σκηνος idem quod φθαρτον σωμα,  
 L 14 Sap.

Sap. ix. 5. Appellat sic et Euryfus Libro de Fortunâ, Theagis Libro de Virtutibus, Pythagorici ambo; et Plato Axiochô; et Hebræus Liber Zoar.

ESTIUS & GROTIUS, quoted in POLE'S Synopsis on 2 Cor. v. 1.

See the explanation of Σκηνος in PARKHURST'S Lexicon.

“ Though, in the language of the pulpit,  
 “ (i. é. Σκηνος) conveys a kind of mysterious  
 “ notion, (it) is nothing more than a Pytha-  
 “ gorean term for the human body, considered  
 “ as a case or covering for the soul.”

MARSH'S MICHAELIS, ch. iv. f. 8. p. 154.

P. 329. l. 9, 10, note. *Other kinds of learning.*

See the Oratio Inauguralis de Vero Theologo of WITSIUS.

Qui verus Theologus, et magnifico isthoc nomine dignus cluet, eum oportet studiorum fuorum tyrocinia in inferiori naturæ scholâ ponere, et ex conditu Universi, ex Providentiæ Divinæ admirandis, ex veteris ac recentioris historiæ monumentis, ex quarumcunque artium penetralibus, ex variarum linguarum elegantîis, ea congerere, atque in memoriâ veluti sanctiore  
 ærario



ærario reponere, quæ, mox ad superiorem Academiam promotus, grandiori ædificio quasi fundamenta substernat. Non frustrà Deus visibiles invisibilium virtutum suarum notas operibus suis impressit. Non frustrà hominem sagaci donatum mente in augustum hoc mundi theatrum introduxit. Non frustrà in Univerſi moderamine, rerumque humanarum mutationibus, tam constanti inconstantia, tam sapienti arbitrio, cuncta dispensat. Non frustrà Naturæ opera ita disposuit, ut in iis typum quendam operum gratiæ et gloriæ, et melioris mundi quasi rudimenta cernere sit. Sed voluit, ut ex iis omnibus attentâ consideratione disceremus, quis qualisque ipse sit; Æternus, Imensus, summè Potens, summè Sapiens, Optimus simul et Maximus, sibi ipsi ad plenam beatitatem sufficientissimus, quum omnibus vitam, et halitum, et omnia det; dignus denique quem colamus, quem imitemur, cui nos dedamus totos, et in cuius amore et fruitione felicitatis nostræ apicem collocemus. Voluit ut Majestatem suam in ipso cordis nostri meditullio fulgoris sui radios exerentem, inibi leges dantem, delicta veloci pœnâ vindicantem, benè acta placidissimâ animi tranquillitate remunerantem, suspiceremus. Voluit ut probè animadverso, quàm fluxa, evanida, et et plus quam vitrea sint, quæ falsò æterna credebantur,

bantur, ad cœlestia anhelaremus, et ipsum adeò cœli Dominum, qui stabilis manens cuncta moveri facit. Neque Dei duntaxat opera Theologus noster contempletur, sed et quicquid humana industria ad mentem in veritatis investigatione dirigendam, ad linguam, ut commodus mentis interpres sit, informandam, excogitavit, in comperto habere allaboret. Logicæ, Grammaticæ, Rhetoricæ magistros haut perfunctoriè consulat; illis ut olim Israelitæ Gibeonitis utens, qui lignis findendis, aquisque in usum Sanctuarii hauriendis, operam navabant. Illi definiendi, dividendi, disponendi præcepta tradant; hi purè ac tersè, imo elegantèr etiam et flexanimè dicendi artem doceant, ut sic utrique Dei tabernaculo inservientibus aptissimè famulentur. Præcepta virtutum ex philosophorum placitis, exempla ex historiarum monumentis congerat, ut vel ad ulteriora tendenti calcar sint, vel, si id minus præstant, turpissimum languorem et inertiam exprobrare valeant. Varias linguas sedulò addiscat, eas ante omnia, quibus cœlestia oracula sua edere dignatus est Deus. Quicquid in humanis artibus fani et sobrii, quicquid in philosophiâ veri et solidi, quicquid in politioris literaturæ apparatu elegantis et decori est, id omne a Patre luminum, omnis rationis, veritatis, elegantiae, inexhausto fonte promanat: quod idcirco undique

undique collectum ipsi rursus sacrum fieri debet. Minuta licet et terrena hæcce videantur, attamen minuta et terrena ista acus sunt, quibus aurea veritatum cœlestium fila introducamus, et animis nostris firmiter insuamus: specula sunt, quorum adminiculo subtilissimæ rerum supernaturalium imagines oculis nostris renovatis clariùs percipiuntur. Rudimenta hæc futuri Theologi sint, quibus superciliosè spretis vix est ut cum optato fructu in superioribus versetur, et nomini ac officio suo satisfaciat.

Vol. ii. Miscellan. Sacr. 853.

See on the same subject, and for some critical remarks, ERASMUS's "Ecclesiastæ," lib. ii. p. 851, &c. Vol. v. ed. fol. 1704.

P. 404. l. 10. *In proportion to our improvements, &c.*

It is, I think, generally supposed that there will be a great variety of punishments. To be deprived of some good which by a proper conduct might have been secured and obtained, if it be attended with dissatisfaction or regret, is certainly a punishment: and if it always lasts, an eternal punishment. He who is in this condition has lost his rank, and is placed far beneath

many of those who were once his equals, without a possibility of retrieving the loss.

No less various may be the recompences. The inexhaustible Fountain of Good has *more than one blessing*. He has gifts of a lower sort for those who are not worthy *to sit down on the right hand or on the left hand* of his Son. *In his house are many mansions*; in his wide-extended kingdom there may be habitations remote, perhaps, from his throne, yet not beyond his favourable influences, situated within the realms of light, and appointed for beings of moderate improvements, but of good inclinations; who shall be permitted to adore him at a distance.

Dr. JORTIN'S Discourses on the Christian Religion. Disc. 7. p. 273. ed. 1768.

P. 429. l. 2. *In the predictions concerning the fall of the Temple, &c.*

“ It were a bold assertion, that by accident  
 “ alone was fulfilled a prediction thus circum-  
 “ stantially delivered, and thus precise in limit-  
 “ ing the period of its accomplishment. ‘ Verily  
 “ I say unto you, this generation shall not pass  
 “ till all these things be fulfilled.’ Besides, the  
 “ knowledge of it had been so industriously  
 “ propagated by the Apostles among the several  
 “ commu-

“ communities, that the truth of this prediction  
“ seemed in a great measure to determine the  
“ truth of the religion: they would therefore  
“ hardly have ventured to expose both them-  
“ selves and their sect to so dangerous a  
“ trial, had no such prophecy been given by  
“ Christ.

“ Let it be objected, that human sagacity  
“ were sufficient to foresee that the misfortunes  
“ which had long threatened must at last fall  
“ upon the Jews, since the storm had been  
“ gathering at a distance before it burst forth  
“ with violence. But precisely to determine  
“ not only that series of events recorded by  
“ St. Matthew, but even the period of its ac-  
“ complishment, is surely beyond the reach of  
“ human foresight. We may go still farther,  
“ and deny that human penetration could have  
“ foreseen, in that age, even the event itself;  
“ of which Josephus in his history of the Jewish  
“ war affords the strongest proof. For although  
“ there existed, so early as the year in which  
“ Christ was crucified, various causes which  
“ afterwards contributed to the storm, that  
“ broke over Jerusalem, yet from these causes  
“ neither the destruction of the city nor even  
“ the Jewish war would have followed, had not  
“ a number of unexpected and at that time im-  
“ probable



“ probable circumstances arisen, of which no  
 “ one by human means, during the life of  
 “ Christ, or even the lives of St. Peter and St.  
 “ Paul, could have had the smallest concep-  
 “ tion.”

Introduction to the New Testament by  
 JOHN DAVID MICHAELIS, translated by  
 HERBERT MARSH. Chap. ii. § 1. p. 10.  
 ed. 1793.

P. 466. l. 5. *Miracles wrought, &c.*

To consider miracles as proofs of divine mission is according to the general apprehension of mankind. Hence false Christs and false Prophets *promised* and *pretended* to work miracles, as our LORD had predicted in St. Matthew, xxiv. 24. “ There shall arise false Christs and false  
 “ Prophets, and they shall *shew* great signs and  
 “ wonders.” *They shall shew*, i. e. they shall *profess* to shew, according to Dr. Lardner on this passage: “ Our LORD does not intend to  
 “ say that any of those false prophets would  
 “ exhibit or perform great wonders. The ori-  
 “ ginal word is *δωσσι*, *they will give*: the same  
 “ word that is in the Septuagint version of  
 “ Deut. xiii. 1. ‘ If there arise among you a  
 “ prophet, or a dreamer of dreams, and he  
 “ giveth

“ giveth thee a sign or a wonder, καὶ δῶ σοι  
 “ σημεῖον ἢ τέρας, ’ that is, shall *propose* or *promise*  
 “ some sign or wonder ; as the sequel shews.”

Dr. LARDNER’S Works. vol. vii. p. 58.  
 ed. 1788.

This explanation is adopted in PARKHURST’S  
 “ Lexicon to the New Testament,” under the  
 word διδωμι.

Archbishop NEWCOME gives a similar expofi-  
 tion ; and to it subjoins another alfo, intimating  
 that the falfe Christs would indeed in *appearance*  
 work figns and wonders ; but it would be in  
*appearance* only, and not in reality.

Observations, &c. p. 204,5. ed. 1795.

P. 471. l. ult. *By the ties of gratitude, &c.*

“ Being through its means (*i. e.* through Re-  
 “ velation) once acquainted with thofe new rela-  
 “ tions, in which God’s mercy to fallen man  
 “ hath placed us, and with the new obligations  
 “ to which they fubject us, it is no lefs crimi-  
 “ nal to difregard this part of religion than the  
 “ other.”

Archbishop SECKER’S Sermons, vol. vii.  
 p. 154.

THE END.



